

श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten—Chapters 50 to 56



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॥ श्रीः ॥
॥ श्रीकृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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To
Our Beloved Bhagawān
SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA
Beloved of the Gōpis
of
Vraja

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“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)
(2-18)

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गोस्वामी श्याम मनोहर

श्रीमद्भागवत महापुराण शांकराचार्यजी के भाष्य में
वाल्मीकि आदि सम्प्रदायों में आपत्तिपूर्ण प्रमाणों के भगवत्-
प्रादिकारानुसार अथवा वैदिकानुसार भाष्यकारों के अवलम्बित-
मार्ग-संग्रहों (यह अतीव महत्वपूर्ण गौरवार्थ है।

उपनिषद्, उपनिषद्-विहित-मार्गों पर
श्रीमद्भागवत महापुराण में सर्व-विचार, स्थान-परिच्छेद-वर्ण-
नानुसार-वैदिकानुसार-विचारों को अति सूक्ष्म तथा आश्चर्यपूर्ण
विषय लिखाने के माध्यमों से सर्व-विचारपूर्ण है।

महापुराण श्रीमद्भागवत महापुराण, भाष्य, अति-सूक्ष्म-
सूत्रों के माध्यमों से सर्व-विचारपूर्ण परम धर्मों के सर्व-
श्रीमद्भागवत महापुराण को समझते हैं। और आदि २२०० है
पि अत्यन्त श्रीमद्भागवतजी के अति-सूक्ष्म और भाष्य
जीनार्थ प्रकाशनों के अति-सूक्ष्म तथा सर्व-विचारपूर्ण
कार्य करने में हैं।

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्वयं,
बम्बई ४०० ०५६, फोन: ६१४४३२६

"अटेल"
महाप्रभु श्री वल्लभाचार्य मार्ग, नया राह, किरानगढ़, ३०५८०२

गोस्वामी श्याम मनोहर

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[illegible][illegible]

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बम्बई ४०० ०५६. फोन: ६१४४३२६

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[illegible][illegible]

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बम्बई ४०० ०५६. फोन: ६१४४३२६

फोन: ६१४४३२६

महाप्रभु श्री वल्लभाचार्य मार्ग, नयाशह, किशनगढ, ३०५८०२

गोस्वामी श्याम मनोहर

आमने श्रीमानमजिठिडा गणपतीना पर वसदीमका
मी पदुमंशिते रागोउ जगोउडावडो [] दी दिखी
गयी है.

गरे भिनुपडा गो. श्रीदिक्षिणी गरीडा मभरुचं
दक्षिणामय नवा पदुमंशिते परीडा रागोउडावडो
नवा गणपतीना श्रीदिक्षिणी रागोउ डावडा
श्रीपदुमंशिते रागोउ डावडा रागोउ डावडा

पदुमंशिते रागोउ डावडा रागोउ डावडा
रागोउ डावडा रागोउ डावडा रागोउ डावडा
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रागोउ डावडा रागोउ डावडा रागोउ डावडा
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रागोउ डावडा रागोउ डावडा रागोउ डावडा

श्रीमानमजिठिडा

६३, स्वतंत्र सोसायटी, चौथा रस्ता, जुहू स्वयं,
बम्बई ४०० ०५६. फोन: ६१४३२६

"अटेल"
महाप्रभु श्री वल्लभाचार्य मार्ग, नवराष्ट्र, किरानगाव, ३०५८०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुक्ता-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

मुंबई

गोस्वामी श्याम मनोहर

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४था रस्ता, जुहुस्कीम,

पारले (पश्चिम), मुंबई.

४०० ०५६.

दि. १४/९/२००४.

श्रीमद्भागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलामें राजस साधन प्रकरणका प्रकाशन होने जा रहा है यह अतीव हर्षकी बात है.

श्रीरामनृजीने जिस उत्साह और तत्परता के साथ इस अनुवादके अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी श्रीमद्भागवतसुबोधिनीके प्रेमिओंके लिये हृदयसे भूरिशः अभिनन्दनीय है! इनकी लगनी हृदयमें न केवल एक महत्वाकांक्षा प्रत्युत एक अदम्य उत्कण्ठा भी जगाती है कि देखें कि श्रीरामनृजी सम्पूर्ण सुबोधिनीका आंग्लभाषानुवाद कितनी शीघ्रतासे प्रकट कर पाते हैं!

‘साधनप्रकरण’का अर्थ है : भूतलपर अपनी समग्र परिपूर्णताके साथ प्रकट भगवान्की वैसी लीलायें जिनके द्वारा एवं जिनके कारण जीवात्मा परमात्माको पानेका साधनोंका निर्वाह अपने स्वभावके अनुरूप भलीभांति निभा पाती है.

इसके साथ जुड़े ‘राजस’ विशेषणका अभिप्राय है : भगवान्का उन भक्तोंके मध्य निरुद्ध हो कर तदनुरूप लीला प्रकट करना कि जिनके स्वभाव भाव एवं अधिकार में राजसता झलकती हो.

अतः सब मिला कर ‘राजस-साधन-प्रकरण’का अर्थ यों परिनिष्पन्न

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन हृदयसे अभिनन्दनीय मानेंगे ही !

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



atthe Rangaramanuja Mahadesikaya Namaha
 atthe Srinivasa Ramanuja Mahadesikaya Namaha
 atthe Vedantha Ramanuja Mahadesikaya Namaha
 atthe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
 Srimathe Nigamantha Mahadesikaya Namaha
 Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
 Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
 Phone : 0431- 432379

॥ श्रीगुरुभ्यः ॥

Camp : Madras
 Date : 23/12/2008

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
 अलेखिरमणारुयेन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविलास दर्पण भूतस्य भागवतस्य
 रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभयोषितं मधुरया
 रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाज-
 नेन विदुषा तादृशमेव कृतम् । सरसाभाषाशैली सहृदय
 हृदयैरेव पठनेनैव लभ्यते । अस्य रत्नत्रयकर्तुः फलभूतैः
 भगवदनुग्रहादितपाठकप्रमोद इति नारयणस्मृतिधर्म
 निरमासि ।

नारायण! नारायण!! नारायण!!!

उत्थं आशस्यते
 श्रीरङ्ग-रामानुजयतिना ।



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

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॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Sri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

My Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swami, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji.

By the Grace and love of Goswāmī Shri Shyam Manoharji

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on



this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhata and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhata, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhata, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on *Brahma Sūtrās*. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on *Shri Bhāgavata Purāna* viz. *Shri Subodhiniji*. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. **To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.**

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

॥श्रीभागवतं-दशमस्कन्धं-पञ्चदशोध्यायं॥

CHAPTER 50, CANTO 10,

SRI BHĀGAVATAM.

उत्तरार्धे हरेर्लीला स्वतः सर्वात्मना कृता ।

यदर्थमवतीर्णोऽसौ सा निरूप्या विभागशः ॥१॥

KĀRIKA 1 Meaning: “In the latter portion of Srimad Bhagavatam, our Lord enacted Divine Leelas, by Himself only i.e. without the request or intervention of His devotees. These Leelas were enacted by our Lord, with a view to redeem everyone, for which only, He had taken this incarnation. All these Divine Leelas have been described in due orderly divisions.”

एषा निरोधलीलैव स्वसंसारपरा परम् ।

भगवांश्च तदीयाश्च तच्छास्त्रं चेति स त्रिधा ॥२॥

KĀRIKA 2 Meaning: “The Divine Leelas enacted by our Lord, in the latter part of Srimad Bhagavatam also are “Nirodha” (which is total and pure devotion to our Lord) Leelas only. No one should doubt this, especially when, many of these Divine Leelas have been enacted by Lord Pradhymna and others, as these Divine Leelas are

also "Nirodha Leelas" only. How? Like our Lord performed all His Divine Leelas, using the personalities of Shri Balarama, Bheema and Arjuna, in the same way, our Lord, using His sons and others also has enacted His Divine Leelas in this world. Our Lord has three facets viz.(1). Himself (i.e. as the Lord of the Universe — SRI BHAGAWAN,(2).His qualities/virtues and (3) the holy scriptures. His qualities/virtues are His own Divine forms only. The holy scriptures, guide everyone to attain the spiritual "Jnana" (wisdom) about our Lord, as they inform and instruct. Our Lord Himself is invested with His six Divine attributes (Gunas). All the Divine Leelas enacted by our Lord, who is "triad" by nature (as explained) cause "Nirodha" or pure and total devotion to Him. The word "Asya" (these) used, in the words "NIRODHISYANUYANAM" (these Leelas, leading to Nirodha) denote to the fact, that these Divine Leelas enacted by our Lord leads one certainly to the stage of Nirodha. There is no objection or opposition to this supposition, as the Divine Leelas enacted by Lord Pradhyumna and others are also the Divine Leelas, enacted by our Lord only. We have to understand in this way."

चतुर्दशभिरध्यायैः प्रमाणं तस्य रूप्यते ।

तदीया एकविंशत्या षड्भिः स च निरूप्यते ॥३॥

KĀRIKA 3 Meaning: Through 14 chapters, the "evidence" (proof = Pramana) thereof (of our Lord) has been explained. Through 21 chapters our Lord's qualities/virtues (Dharma) have been explained. As all these qualities/virtues and their intrinsic values are all contained in the main 6 qualities (Gunas) of our Lord, our Lord's 6 qualities (Sadguna) only have been explained.

कृतिः प्रमाणं तु हरेः स्वतश्चान्यानुरोधतः ।

सप्तभिः सप्तभिः प्रोक्ता गुणैर्युक्तो हरिस्तथा ॥४॥

KĀRIKA 4 Meaning: Our Lord's Divine Leelas and the "evidence" (Pramana) thereof always are based on the request/on behalf of His devotees. Our Lord's 6 virtues/qualities (Gunas) have been explained, one each in one chapter (i.e. totally in 6 chapters), and in the 7th chapter our Lord Himself, as Sri Hari and His Divine Leelas are described. In this way, there are 7 chapters."

वाक्यात्तदीया विज्ञेयास्तस्यैव न तु शास्वतः ।

एकविंशविधं सर्वं श्रुत्वा तद्बहुधोदितम् ॥५॥

KĀRIKA 5 Meaning: "We have to understand the qualities/virtues (Gunas) of our Lord through His own words only. Due to this reason, in the beginning of the division of chapters dealing with this subject, while dealing with the story of Nriga, the description on the "knowledge" (Jnana) of our Lord's qualities/virtues have been given, through the "words" of our Lord only. All these holy "words" of our Lord, as they break the "limitation" of time (Kaala), are "bestowers or givers" of NIRODHA! The Divine factor of "time" (Kaala) is of 21 types. Hence these (qualities) also are of 21 types only. Hence the virtues/qualities (Dharma) of our Lord, have been described in 21 chapters. After hearing the holy "words" of our Lord, many others have explained them in innumerable ways. But the basis and "roots" are the same (i.e. the origin for all these kinds of descriptions).

षड्गुणैर्भगवान् रूप्यस्तेषु सर्वं प्रतिष्ठितम् ।

तत्र तु प्रथमेऽध्याये स्वावतारप्रयोजनम् ॥६॥

KĀRIKA 6 Meaning: "Our Lord has been glorified through an explanation of his 6 attributes (Gunas), as in

our Lord only, we can see the presence of the limitless gamut of auspicious Divine qualities. Through the first chapter, the main purpose of our Lord's incarnation has been described."

निरूप्य क्षात्रधर्मेण जयोऽन्यश्च निरूप्यते ।

राजसानां साधने तु निरोधे भगवत्कृतिः ॥७॥

KĀRIKA 7 Meaning: "As per the traditions of the "warrior" class, the "victory" has been described and afterwards, other matters have been dealt with. Only our Lord's Divine Leelas and "action" can, at all times, become the "Sāadhan" or way for attainment of Nirodha of Rajasik persons."

सर्वथा साधनमिति तदेवादौ निरूप्यते ।

विवाहपुत्रजन्मान्ता सा निरूप्या विशेषतः ॥८॥

KĀRIKA 8 Meaning: As our Lord's "actions" only can always become the "Sāadhan" (way), the same has been described in the first chapter. Our Lord's "actions" viz. from his marriage up to the birth of His son, are worthy of being described."

अलौकिकं ततः स्थानं निरूप्यमिति रूप्यते ।

तस्योपद्रवनाशाय भ्रमोत्पादनमीरितम् ॥९॥

KĀRIKA 9 Meaning: "When our Lord's "actions" only become the "Sāadhan" (or the way to Him), then it is necessary to describe the "supernatural" places also (where it is enacted). It is also necessary, that in this "place", there is no trouble or danger. For this, the story of the creation of "delusion" (Bhrama) in the mind of Jarāsandha has been told in two verses."

निग्रहानुग्रहौ चैव प्रसङ्गात् सुनिरूपितौ ।

अन्यथा लौकिकी लीला कृष्णस्य स्यान् चान्यथा ॥१०॥

KĀRIKA 10 Meaning: “The “bondage” of Jarāsandha and the grace showered on Muchukunda — both of these have been explained on the side, as, if this was not done in this manner, then our Lord’s Shri Krishna’s Divine Leelas would have become “supernatural”, instead of being “worldly” in nature.”

त्रिविधो हि क्षत्रियाणां विवाहः परिकीर्तितः ।

गान्धर्वो राक्षसश्चैव विहितश्च स्वगृह्यतः ॥११॥

KĀRIKA 11 Meaning: The members of the warrior class can “marry” in 3 ways viz. through the way of the “Gandharvas” (by “marrying” no sooner one gets “love” for each other — this is described as of the “middle” order only); through the way of the “Rakshasas” (Ghouls) — (by “marrying” through “force” — this is considered as the “lowest” in order); and “marrying” as per the “Grihaya Sutras” (i.e. marrying through the “Vedic” rites and stipulations, which is considered as of the “highest” order).

पुत्रस्यापि कथा वाच्या ह्यन्येनापि समर्पिताम् ।

भार्यामाहुः क्षत्रियस्य तत्प्रसङ्गात्तथा परा ॥१२॥

KĀRIKA 12 Meaning: “The son also married through the “way” of the “warrior” class, and this story has been told. The daughter offered by the demon Shambara has been brought after destroying the demon. The reference to the “other” (Para) made here, is the bringing of the daughter of Rukmi, after conquering all other kings. She became the wife of Pradhyumna. All these “actions” have been done, as part of our Lord’s role as a member of the “warrior” class.”

सत्यभामाविवाहान्ता कथेयं विनिरूपिता ।

त्रिविधं दुःखमादौ हि भक्तानां विनिरूपितम् ॥१३॥

KĀRIKA 13 Meaning: “Till the story of marriage with Satyabhama, this story has been explained. The “three-sorrows” of our Lord’s devotees have been explained already initially through the first chapter of 10th canto.”

भूमेर्मातुर्वैष्णवानां वैकुण्ठादागतिर्यतः ।

द्वयमप्यत्र मथुरात्यागे हेतुर्निरूप्यते ॥१४॥

KĀRIKA 14 Meaning: What are the three types of sorrow? These are being described viz. the sorrow of mother earth, His own mother (Devaki) and of His devotees. With a view to mitigate all these “sorrows and sufferings”, our Lord had to come down, all the way from Sri Vaikuntam! Then He had to leave Mathura, due to the sufferings of mother earth and His devotees. If He had not left Mathura, then, all these “sorrows” could not have been removed.”

प्रमाणरक्षासिद्ध्यर्थमनिवार्यं तु तद्वयम् ।

निवार्यः सप्तदशधा ब्रह्माण्डे तु प्रजापतिः ॥१५॥

KĀRIKA 15 Meaning: “Due to the effect of the boon given to Jarāsandha, by Lord Brahma, the “two sorrows” became very difficult to be removed. Due to this, the Lord had to leave Mathura and also had to “free” Jarāsandha 17 times! Our Lord also “hid” His “supernatural” stature, and enacted His Leelas in a “worldly” manner. This has been shown.

स सप्तदशधा प्रोक्तस्तन्निवृत्तावश्यकता ।

अतोऽत्र प्रथमं वाच्यं कृतिशक्यमनेकधा ॥१६॥

उत्तरार्धसमैः श्लोकैरतिदेशस्ततः परम् ।

द्वाभ्यां कलाभिरपरः साधिकाभिरिति स्थितिः ॥१७॥

KĀRIKAS 16 and 17 Meaning: “It has been said in

the “Vedas”, that this vast “Universe” is of “17” types for “Lord Prajapati”. Hence Jarāsandha, due to the effect of the “boon” got by him, came to attack 17 times, but he could not be killed. If he had come for the 18th time, then the Lord’s “supernatural” stature, would have “manifested” itself! This was not to be enacted, in the “latter” portion of the 10th canto (Uttaraardha) – as that portion (of the 10th canto is called as “latter half”) which deals with the Divine Leelas of our Lord, enacted by our Lord, on His own, in a “worldly” way, and not enacted, as per the desire and prayer of His devotees i.e. the Lord has enacted these Leelas as per His own “will and desire”. Hence, whatever is “possible to be done” through His initial “actions” – the same have been explained, in many ways, through these 41 verses. After this, through two verses “going away to another place” has been explained. Then through 15½ verses, the second “going away to another place” has been explained. In this chapter, the story has been explained in this way.”

From this chapter, the “latter half” of the 10th canto begins. Our Shri Mahaprabhuji has, in his “Bhagavatārtha Nibandha” has ordered, that “All these Leelas have been enacted by our Lord, not through His “supernatural” attitude (Bhava) i.e. our Lord had enacted His “supernatural” (Aloukik) Divine Leela, as prompted and prayed for by His devotees, in the earlier part of this canto (Poorvardham). In these “latter part” chapters, our Lord enacted His Divine Leelas, without the prayer and persuasion of His devotees, in a “wordly” (Loukik) way, as per the traditions and conventions of this world – like a king, in an open way, does His action, himself, as per his own will, desire and pleasure – in the same way, our Lord also enacted His Divine Leelas in the “latter part” (UTTARARDHAM) of this 10th canto.

Our Lord does all His actions without any difficulty (AKLISHTAKARMA). With a view to prove this, the difficulty caused to our Lord, by the most beloved wives of the "dead" Kamsa, is cited as the reason for this. This is being described in two verses.

भगवानक्लिष्टकर्मैति निरूपयितुं प्रथमं कंसभार्ययोरुपद्रवहेतुमाह अस्ति प्राप्तीति द्वाभ्याम्।

अस्ति प्राप्तिश्च कंसस्य महिष्यौ भरतर्षभ ।

हते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गहान् ॥१॥

पित्रे मगधराजाय जरासन्धाय दुःखिते ।

वेदयाञ्चक्रतुः सर्वमात्मवैधव्यकारणम् ॥२॥

VERSES 1 and 2 Meaning: "Oh scion of the Bharata clan! The two queens of Kamsa, by the names of "Asti" and "Prāpti", due to the sorrow of their husband's death, went to their father Jarāsandha's home. The sorrowing daughters informed Jarāsandha, their father and the king of Magadha, about the various reasons for their "widowhood".

श्रीसुबोधिनी : उभयो क्रियानामत्वमग्रे क्रियायोगित्वाय प्रथमत एव तथा निरूपितम्। अस्तीति सर्वधात्वर्थः, क्रियासामान्यम्। प्राप्तिः सर्वक्रियाफलम्। भगवदिच्छया एते पुत्ररहिते अतिक्रुद्धे भगवत्सान्निध्यादेव भर्ता सह गमनरहिते पितृगृहे गते। दिग्विजये पराजितः सोऽपि दुहितरावदादिति पुराणान्तरप्रसिद्धिः। चकारात्तत्सम्भृतिर्दास्यः सर्वाश्च। पितुर्गहानीयतुः। आकारणं तत एव नापेक्षितम्। निमित्तं भर्तृमरणम्। भगवतोऽतिसमर्थस्याक्लिष्टकर्मत्व-ज्ञापनाय तयोर्गमनं प्रसिद्धमेव जातमित्याह स्मेति। नन्वेवं साधनफलरूपयोः कथं वैधव्यमिति चेत्, तलाह कंसस्य महिष्याविति। महिषीत्वात् पराधीनत्वम्। तद्भोगातिशय प्रवृत्ते अपि भगवदिच्छया तथाभूते। तद्विश्वासार्थं भरतर्षभेति। नात्र तयोर्दुःखे लौकिकं किञ्चिदस्तीति भावः। गमनेऽपि न दुःखान्तरं हेतुः, किन्तु भर्तृहननमेव। गतयोः कृत्यमाह पित्रे इति। मगधराजायेति।

प्राकृतदेशाधिपतित्वेन दोषोऽपि निरूपितः। दुर्जयत्वं निरूपयितुं जरासन्धायेति।
दुहितृप्रियत्वं निरूपयितुं दुःखित इति। सर्वमाकाशवाणीप्रभृति मरणान्तम्,
आत्मनो धवाभावकारणम्, कृष्णचरितमिति यात् ॥२॥

पूर्वं तेन कंसवधः श्रुत एव, परं मल्लिक्रीडायां मञ्चाद् पतितो दैवान्मृत
इति। इदानीं हेतुपूर्वकं भगवच्चरितं श्रुत्वा पयसा पुष्टः सर्प इव जात इत्याह
स तदाऽप्तियमाकर्ण्येति।

SRI SUBODHINI: Due to the aid and help given by their own “names” in the perpetration of the actions done by them, a description of the purport of their “names” is being given. The name “Asti” denotes an “ordinary” action, and the name “Prāpti” represents the “results” of all types of “actions”. (“Asti” = remains; “Prāpti” = attainment). Due to the will of our Lord, both these queens had no children, and this was also an added reason for their getting very frustrated and angry, in a very virulent manner. Even when the Lord was present, these queens had to undergo “separation” from their husband, and they became “widows”. Jarasandha had been defeated by Kamsa, when the latter had set to conquer all the “four quarters” (DIGVIJAYA), in a battle and seeking peace, Jarāsandha had offered his daughters in marriage to Kamsa. This story has been referred to in the other Purana. In the verse, the word “Cha” (and) denotes, that these two daughters of Jarāsandha had carried with them, all the necessary materials/comforts from their own homes, when they had got married to Kamsa. Although their father had not invited them, they went to his house, as there was no necessity, now, for an invitation, as their husband had died. Our Lord is capable of achieving everything, as He does all His tasks without any difficulty. Our Lord had willed that these two daughters had to go back to their father. The word “Sma” (yes, indeed) used

here denotes, as to why these two queens had to become the “widows”, which is a cause or “Sādhana” for further actions or results i.e. for the subsequent events. The reason for their “widowhood” was that, these two queens of Kamsa, were under “another’s control” i.e. in spite of Kamsa’s desire to enjoy them, due to the will and desire of our Lord, they became “widows”. The king Parikshit should get faith and belief on this, and for this sake only, Shri Sukadeva has addressed the king as the “scion of the Bharata clan”! Here, their sorrow was not caused by any “worldly” reason, and there is also no other reason (as sorrow) for their going over to their father’s home, except that they went there, due to the death of their husband only. What they did after going there is being described. They informed everything to their father — from the “celestial words” (predicting Kamsa’s death) till Kamsa was killed — as to how they came to be the “widows” of Kamsa. They were the darling daughters of Jarasandha, and after knowing about all the events, and after seeing them in such an unhappy situation, Jarāsandha also became very unhappy and sorrowful. In this verse, their “father” has been given two qualifications. (1) “Jarāsandha” — the purport of this is, that he cannot be defeated through any simple means/ways. Hence it is necessary for him to take revenge or retaliatory action. (2) By describing him as the “king of Magadha”, what is indicated is that, being the king of a “condemned” state, his “blemish” (Doshā) is also being referred to. The purport of all this, is that these two daughters informed their father, that the main cause of their becoming “widows”, was the eventual life of our Lord Shri Krishna i.e. ultimately it is our Lord Shri Krishna, who was responsible for their plight.

Jarasandha, had at first, heard of the death of Kamsa.

But he had heard, that Kamsa had been killed by falling from an upper dais, at the time of witnessing a “wrestling bout”, and he had died “accidentally”, due to “Divine” reasons. But now, after hearing the entire story from his daughters, and having come to know the reason for his daughters’ “widowhood”, Jarasandha became very angry — like an angry cobra, rising high, with abundant energy induced by drinking of milk! This is being described in the next verse.

स तदऽप्रियमाकर्ण्य शोकामर्षयुतो नृप ।

अयादवीं महीं कर्तुं चक्रे परममुद्यमम् ॥३॥

VERSE 3 Meaning: “Oh King! on listening to these “unpleasant” words, Jarāsandha got so much sorrow and also anger. He now began to direct his efforts to rid this earth of all the Yadava clans.”

श्रीसुबोधिनी : छलेन मारणादमर्षः। मरणं त्वप्रियम्। राजा हि दुःखशोकप्रतीकारं करोत्येव समर्थस्य तूष्णीम्भावो न युक्त इति। अयं दोषो वस्तुतो वसुदेवस्य। तद्रक्षार्थं सर्व एव यादवाः प्रवर्तिष्यन्त इति पृथिवीमयादवीमेव करिष्यामीति मनसि विधाय, तदर्थं महान्तमेवोद्योगं कृतवान्। स हि महान् भवति, कृष्णस्य च दोषं च पश्यति। आनुपूर्वी तादृशी श्रुतेति। परमो ह्युद्यमः तद्वन्धूनामपि स्ववशीकरणमुपायैः। सेनादिसम्पत्तिः स्पष्टैव ॥३॥

तस्योद्यमस्य फलमाह अक्षौहिणीभिर्विशत्येति।

SRI SUBODHINI: That Kamsa got killed through “cheating” — on hearing this news, Jarasandha got determined to oppose our Lord. But as the death of his own son-in-law was unpleasant, he became filled with intense sorrow also. Jarāsandha was a king, and he got determined to take revenge for both the sorrow and suffering. The one, who seeks revenge cannot afford to keep quiet, and Jarāsandhaa was very intelligent and sharp in his

thinking. Hence, he contemplated deeply on all the “heard” facts/events, and understood that our Lord Shri Krishna cannot be blamed for all these events. He now blamed Vasudeva (our Lord’s father) and decided, in his mind, to kill Vasudeva — as the scriptures say “You should kill only him, who has caused the death”. Jarāsandha also knew very well, that all the Yadava clans will be ready to defend Vasudeva. Hence “I will not allow even one “Yadava” to live on this earth, who can give protection to Vasudeva”. Jarāsandha did not regard our Lord as a full “Yadava”. He now decided to put big efforts to attain his goal of getting rid from this earth, of all the Yadavas. What is the “big effort” (MAHAAN UDHYAM) which he now made? Answering this, it is said, that he decided to bring under his control, the relatives of Vasudeva through strategic planning. He thought, that this will strengthen him further, as he had also a huge army to back him.

The “result” of his “efforts” is being explained in the next verse.

अक्षौहिणीभिर्विशत्या तिसृभिश्चाभिसंवृतः ।

यदुराजधानीं मथुरां न्यरुणत् सर्वतोदिशम् ॥४॥

VERSE 4 Meaning: “Jarāsandha now attacked the city of Mathura with 23 “Akshowhini” army and laid siege to the same on all the four sides.”

श्रीसुबोधिनी : अक्षौहिणीत्रितयं तस्य गृहस्थम्। विंशतिरुद्यमेन सम्पादिता। पूर्वस्थितं विशेषे न प्रवक्ष्यतीति चकारेण समुच्चयः, पृथङ्निरूपणं च कृतम्। अभितः संवृत इत्यैकमत्यमेकप्रभुत्वं चोक्तम्। यादवानां जये स्थानग्रहणं मूलमिति मथुराग्रहणार्थं तां न्यरुणत्। यतः सा राजधानी। सर्वतोदिशमिति। तत्र तत्रत्यानां निर्गमनाभावाय। न्यरुणत् आवृतवान्, अष्टदिक्षावरणम्। अनेन रात्रावेव व्याजान्तरेण समागत्यावरणं कृतवानिति लक्ष्यते ॥४॥

तदा भीतानां वार्ताकथनं व्यर्थमिति भगवतश्चरितमाह निरीक्ष्येति।

SRI SUBODHINI: Jarāsandha had three “Akshowhini” army in his own territory, and the balance 20 “Akshowhini” army, he gathered through efforts, and that is why, the word “Cha” (and) has been used to denote the army, which he already had with him (i.e. 3 “Akshowhinis”). In this verse, the purport of the words used viz. “gathered to himself” is to indicate, that this army was “one” (united – unity) and that there was only one “master” (Prabhu) viz. Jarāsandha. Why did he lay siege to Mathura only? Our Shri Mahāprabhuji explaining this, says that the correct way of registering a conquest over an enemy king would be to capture the capital city of his kingdom and that is why, Jarāsandha laid siege to Mathura city, which is the capital of the Yadava clans.

The reason for laying siege on all the four sides was to prevent anyone from going away from the city, and it is also understood, that Jarāsandha had laid siege of the Mathura city, during the night only.

As it is futile to describe the “news” of those, who are afraid, through the next verse, the action taken by our Lord is being explained.

निरीक्ष्य तद्बलं कृष्ण उद्वेलमिव सागरम् ।

स्वपुरं तेना संरुद्धं स्वजनं च भयाकुलम् ॥५॥

VERSE 5 Meaning: “Our Lord Shri Krishna saw the ocean-like army of Jarāsandha, which had not yet crossed the boundaries and the city of Mathura, filled with his own people, full of anxiety and grave fear, having been surrounded by a huge army and began to contemplate (i.e. His course of action).”

श्रीसुबोधिनी : यतो भगवान् कालात्मा अवतीर्णः। तच्च समागतं बलरूपम्, न तु स्नेहार्थमन्यार्थं वा समागतम्। तस्य अमर्यादत्वं बहुत्वं

चाह। वेलामतिक्रम्य समागच्छन्तं सागरमिव दृष्ट्वान्। नन्वक्लिष्टकर्मा भगवान्, यादवनयनार्थमागतो जरासन्धः यादवान् नयतु, राजा वा विचारं करिष्यति, स्वयं किमित्येवं कृतवानित्याशङ्क्याह **स्वपुरं तेन संरुद्धमिति**। मथुरा तु स्वनगरम्, न केवलं यादवपुरीमात्रम्। **निरीक्ष्येति** त्रिषु सम्बन्धः। मथुरा मोचनीया, अन्ये निर्भयाः कर्तव्याः, **एकं च** मारणीयमिति। गुणानां कार्यमुपस्थितमिति दर्शनम्। **स्वजना** भक्ताः, ते च भयाकुलाः। चकारात् तत्सम्बन्धिनोऽन्ये पुरवासिनः। बलस्यैकत्वमनायासेन मारणज्ञापनाय। पुर्यास्त्वावश्यकतवाय। स्वजने वसुदेवं ज्ञापयितुम् ॥५॥

तत्र भगवान् पदार्थद्वयस्योपस्थितत्वात् किं कर्तव्यमिति चिन्तां कृतवानित्याह **चिन्तयामासेति**।

SRI SUBODHINI: At this time, our Lord, with a view to extirpate all these cruel and wicked persons, has appeared as the factor of "time" (Kaala). The Lord understood, that Jarāsandha had not come out of "love and affection", or for undertaking to do any other "worldly" duty. He has now come fully armed with immense strength to give a "fight". His strength is also "limitless", like an ocean, which proceeds to destroy all the lands, by it's sheer size and force of flow. In the same way, Jarāsandha had also come. In fact, it was not our Lord's "domain" to do any action, as it is the king of Mathura, who should protect these people from being taken away by the enemy. In fact, the king should worry about this, and take some preventive action. **OUR LORD, OFCOURSE, DOES EVERYTHING WITH THE LEAST OF EFFORTS.** Then why did He think about this "difficult" task? (i.e. for the Lord, there is nothing "difficult"). There are three reasons for the Lord to think on this issue.

(1) Lord Krishna always regarded Mathura as "His own" city (i.e. it does not belong to the Yadava clans only). Now this city is being surrounded by an enemy army.

(2) Jarāsandha's army is "special" (big-huge) and the "capacity" to fight this army should also be "special". This "capacity" is not available with the Yadavas.

(3) "My devotees are now afraid". Through the word "Cha" (and) used in this verse, it is also indicated that all other citizens of this city, other than our Lord's own devotees, are also afraid and anxious.

So the Lord decided to take the following actions.

(1) It is necessary to free this city and the people therein, from this "siege" laid by Jarāsandha.

(2) "I have to remove the fear and anxiety of My devotees and others living in this city" i.e. "I have to make them courageous".

(3) "I have to definitely kill 'one'."

The purport of this is, that this "task" will be attended to by the "qualities" (Gunas) of our Lord. The reason for showing the "oneness" of this army, is to indicate, that the army, which was now gathered together in one place, there will not be any difficulty in destroying the same. The reference to "His own people" (Swajana) has a deeper "purport" — that — "My father Vasudeva is also anxious and afraid, as Jarāsandha has blamed Vasudeva only, for having caused the death of Kamsa, and he has now attacked the city to kill Vasudeva only."

Our Lord began to contemplate "I am the Lord of the universe. Due to this, I can do both the things viz. if I were to destroy Jarāsandha, like I destroyed Kamsa, being the Lord, who can do everything without any difficulty, then I will have to tolerate the "ignoring" of my own people and others. If I were to give up my nature of being the Lord of the universe, and also my capacity to do

things, without taking any trouble (i.e. in a “supernatural” way), then, I will have to fight, appreciating the situation and accepting the “challenge” thrown by Jarāsandha. In this way, two clear cut options have emerged now before Me. What should I do?” This is being described in the next verse.

चिन्तयामास भगवान् हरिः कारण मानुषः ।

तद्देशकालानुगुणं स्वावतारप्रयोजनम् ॥६॥

VERSE 6 Meaning: “Due to the reason of being a human being (i.e. now) and also as Sri Hari, being the Lord of the universe, our Lord began to contemplate on His duty, keeping in mind the place and time, and also with a view to fulfill the purpose of His incarnation.”

श्रीसुबोधिनी : ननु किमेतत् द्वयं यदर्थं चिन्तेत्याशङ्क्याह हरिः **कारणमानुष** इति। **भगवानित्युभयथापि** करणे सामर्थ्यमुक्तम्। किमक्लिष्टकर्मत्वात् कंसवदयं मारणीयः, तावत् स्वजनाभिभवः सोढव्यः, आहोस्विदक्लिष्टकर्मत्वं परित्यज्य वैषम्यमङ्गीकृत्य युद्धादिकं कर्तव्यमिति। किं तावत्प्राप्तम्। स्वधर्मपरित्यागोऽनुचित इति हरित्वं दूरीकृत्य कारणार्थं व्याजेन मनुष्यो जात इति कंसवदेव मारणीयः, अन्यथा व्याजकरणं व्यर्थं स्यात्। अक्लिष्टकर्मत्वरक्षार्थमेव मानुषभावेनावतीर्णः। तस्माद्युद्धं न कर्तव्यमिति पूर्वः पक्षः। सिद्धान्तस्तु कर्तव्य इति। यतो हरिरयम्, न भक्तानां दुःखं सहते, स्वधर्मश्च कर्तव्यः, सान्नाहिको हि षोडशवार्षिको भवति, युद्धार्थमागतेन च सह युद्धं कर्तव्यमिति। ननु स्वधर्मोऽन्यथा भविष्यतीति कथं क्लिष्टकरणमित्याशङ्क्य देशानुरोधेन करणं निरूपयति **तद्देशकालानुगुणमिति**। तस्य देशस्य तस्य च कालस्य युद्धकरणमेवानुगुणम्। कदाचिदङ्गानुरोधेनाप्यङ्गिनो धर्मा अन्यथा क्रियन्ते। यथा प्रवर्ग्यसम्भारे आदित्यास्तमये-विरमणम्, कृतान्तादेव विरमेदिति। यथा वा देशदोषेण प्रधानयागस्यापि नाशः दक्षयज्ञे। तस्मात् तस्मिन्देशे अभक्ताः स्थास्यन्तीति तदनुरोधेन ते मारणीयाः, तेषां च मृत्युकाल उपस्थित इति कालानुरोधोऽपि कर्तव्यः, अतः क्लिष्टकरणं तद्देशकालानुगुणं

भवति। किञ्च, स्वावतारस्य प्रयोजनमपि भवति। अवतारो हि भक्तानामुद्धारार्थः। स च कालं वञ्चयित्वा, लौकिकवत् कृत्वा, भक्ता नेयाः। तत्र क्लिष्टकरणमुपयुक्तं भवति। अन्यथा कालो भक्तेषु द्रोहं कुर्यात् कर्मादिभिः। ततो बहुकर्तव्यमापद्येत। अतः स्वावतारस्य प्रयोजनं यस्मात् तादृशमपि विषमकरणमिति भगवत्शिचन्ता युक्ता ॥६॥

चिन्तया निर्धारितं पक्षमाह हनिष्यामिति चतुर्भिः।

SRI SUBODHINI: Why did the Lord have to do some thinking? Which are the two “situations” created, which made the Lord to contemplate? The answer is given by telling that our Lord is Sri Hari, the Lord of the universe, and is also a “human” being. Being the Lord of the universe, He can undertake to do “anything, anyway” i.e. He can do both i.e. “this way or that way”! Then is He to kill Jarasandha also, in the way, He had killed Kamsa earlier, - being the Lord, who can complete various tasks very easily and without taking any trouble? If Jarāsandha were to be killed in this “facile” way, then He might have to tolerate the “ignoring and giving up” of Himself, by His own people. Alternately, if He were to give up His nature of being the “Lord of the universe” i.e. He does not use His “supernatural” powers, then the Lord has to accept the challenge thrown by the “hostile” Jarāsandha, in a “worldly” way and fight him, in a regular battle. Of these two different options, which one should He adopt?

Those, who favour the “first” option, say that it is inappropriate for our Lord to renounce His own “quality” or Dharma (i.e. His nature of being the “Lord of the universe”). In fact the Lord has now taken the “human” form only by hiding His form of being the “Lord of the universe”. Hence, just like He did earlier, He should kill Jarāsandha also. By not doing like this, it will be sheer

“waste” for the Lord to have taken the “human” form, although He is Sri Hari, the Lord of the universe.

In fact, the Lord has manifested Himself in a “human” form, only to protect His “nature and status” of being the Lord, who can complete all His tasks, in a very easy way? Due to this reason, the Lord should not fight a “battle” at all (i.e. as He is capable of achieving all the “goals” without fighting).

Now the protagonists of the “other option” have their “say”. The Lord should, indeed fight — as He is Sri Hari and due to this, He will not be able to tolerate the sorrow of His devotees. He should always remove the “sorrow” of His devotees, as it is His “Dharma” (duty) to do so (Sri Hari = the one who “removes” the sorrow). If it is told, that a warrior prince, when he attains the age of 16 only, is in a position to protect his “duty” as a warrior (i.e. to fight etc.) and the Lord, now being “under-aged” is not required to fight, to this, the reply is given, that the Lord was “fully capable,” and even before He attains the age of 16, He can fight in a battle, and carry out His “duties” as a warrior. Hence, if someone has come to give a battle then, it is incumbent on Him to fight. If someone were to say, that if the Lord begins to fight, then His quality of being the Lord, who can do everything without any effort, will be affected, for this argument, the reply is given, that for the sake of the kingdom, it is proper to fight. This is being referred to in the verse, that one should fight, as appropriate to the “time and place”, prevailing at a particular time and situation — like for the protection of a “part”, the person himself may have to change his own course of action.

Alternately, the most important event itself is de-

stroyed, if it is caused by the “blemish” of the “situation” or “place”, e.g, like it was done during the sacrifice conducted by Daksha. Due to Daksha only, a lot of non-devotees had come and stay in the place, encouraged and abetted by him. Hence it had become necessary to kill him also. Moreover his time of “death” had also come, and it was necessary to follow the diktat of “time” (Kaala). Due to all these reasons, if the Lord were to put “greater efforts” to complete these tasks, then it will be indeed in accordance with the “situation” (place) and “time” (Kaala). Moreover, our Lord’s incarnation also had the same motive viz. for the saving and redemption of His devotees. In this way, the Lord will have to put efforts to save His devotees, in a worldly way, by defeating the “situation” created by the factor of “time” (Kaala), and this will be useful indeed. If this action was not done, then the factor of “time” will create sorrow for our Lord’s devotees, through His actions, and then the Lord will be forced to undertake redoubled and special efforts. Hence, is there anything wrong to get involved in a conflict, which would fulfill the goals, for which the Lord has taken His incarnation? Is there any harm in this or not? Hence there was no necessity for our Lord even to contemplate on this.

After contemplation and thinking, the Lord decided to take certain course of action, which is being dealt with, in the next 4 verses, described below.

हनिष्यामि बलं ह्येतद्भुवि भारं समाहितम् ।

मागधेन संमानीतं वश्यानां सर्वभूभुजाम् ॥७॥

अक्षौहिणीभिः संख्यातं भटाश्वरथकुञ्जरैः ।

मागधस्तु न हन्तव्यो भूयः कर्ता बलोद्यमम् ॥८॥

एतदर्थोऽवतारोऽयं भूभारहरणाय च ।

संरक्षणाय साधूना कृतोऽन्येषां वधाय च ॥९॥

अन्योऽपि धर्मरक्षायै देहः सम्भ्रियते मया ।

विरामायाप्यधर्मस्य काले प्रभवतः क्वचित् ॥१०॥

VERSE 7, 8, 9 and 10 Meaning: “The Lord now spoke about the result of His contemplation. “I will at this time, destroy only the huge army belonging to the kings, who are under the control of Jarāsandha and brought by him.” (7).

“Foot soldiers, horses, chariots and elephants – all these armies of “Akshowtinees” (group of battalions) I have to destroy. I will not kill now, the king of Magadh, Jarāsandha. If he is allowed to live only, once again he will gather another huge army and come back to attack.” (8)

“My incarnation is mainly taken for completing the purpose of removing the burden on this earth – by protecting the good and virtuous persons and for the destruction of the bad and wicked persons.” (9)

“Whenever I take other “incarnations”, then usually, I complete only one main task. Very rarely, I take an incarnation (such as this one, as Lord Shri Krishna) through which, the protection of the “righteous path” (Dharma) is effected along with the removal of “unrighteousness” (Adharma).” (10)

श्रीसुबोधिनी : बलं हनिष्यामीति प्रतिज्ञा। युक्तश्चायमर्थः। लोके हि यदुपरि यो गच्छति, स तेन मार्यत इति नात्र विरोधः। एतदिति प्रदर्शनेन बलस्यातिक्रमोऽपि सूचितः। बलेन समागत इति बलेनैव वधो युक्तो, न तु व्याजेन। पूर्वोक्तास्तु व्याजेन समागताः। अतस्तेषां व्याजेनैव हननं युक्तम्। ‘ये यथा मां प्रपद्यन्ते’ इति भगवतो व्रतरूपोऽपि धर्मः परिपालितो भवति।

अनेन मारणेवैषम्यबुद्धिरपि परिहृता भवति। मार्याणामेव तथा बुद्धिर्जातेति। एतत्सर्वमभिसन्धाय भगवान् हिशब्दमाह। किञ्च, सर्वैर्भूभारहरणार्थं विज्ञापिते कार्यान्तरार्थमनाच्छन्नपि तेषां कृपयापि तथा समागतः। अत आगमन-कार्यसिद्ध्यर्थमपि मारयिष्यामीत्याह भुवि भारमिति। एतद्भाररूपमेव बलम्। अत एव सर्वाधः पाताले स्थापितं तत्कालेन भुवि समाहितम्। सम्यगाहितत्वात् न कृत्रिमकालधर्मादिभिः दूरीकर्तुं शक्यते। ननु राज्ञो बलं धर्महेतुर्भवतीति तद्वधे प्राणिवधः अधर्मश्च स्यादिति चेत्? तत्राह मागधेन अधमदेशोद्भवेन समानीतमिति। नन्वेतावतां स्वामी महानेव भविष्यतीत्याशङ्क्याह वश्यानां सर्वभूभुजामिति। तद्वश्या दुष्टा एव। तेऽपि तत्स्वभावापन्ना जाता इति। अनेन तद्वलं न ग्राह्यमित्यप्युक्तम्। दुष्टं भारात्मकमिति। तस्याजेयत्वज्ञापनायाह अक्षौहिणीभिः संख्यातमिति। समूहशो युद्धे भङ्गो भवेत्। सजातीया बहवोऽपि एकेन विजातीयेन हस्त्यादिना मार्यन्त इति। आदौ पञ्चभटा युद्धं कुर्वन्ति। तेषां पराजयशङ्कायां त्रयोऽश्ववाराः। तेषामपि पराजये एको रथी प्रवर्तते। तस्यापि तथात्वे षाष्टिहायनो गजः। एवमेकापि पत्तिः क्रमतः सन्निविष्टा जेतुमशक्या। तादृशमेतदित्याह। भट्टाश्वरथकुञ्जरैः कृत्वा पत्यङ्गत्रिगुणन्यायेन क्रमवृद्ध्या अक्षौहिणीसंज्ञापन्नाः। तेऽपि बहवः। अतोऽन्येषामशक्यत्वात् मयैव हन्तव्यं बलम्। अनेन सार्द्धश्लोकेन बलस्यावश्यवधार्थं दुष्टत्वं भारत्वं च निरूपितम्। ननु 'शास्त्रफलं प्रयोक्तरी'ति न्यायेन मागध एव किं न हन्यते, एते च दीना मोचनीया इति चेत्? तत्राह मागधस्त्विति। तुशब्दस्तेषां वधाभावं निराकरोति, भाररूपत्वात्। यद्यपि मागधोपि भाररूपः, तथापि शवदाहककाष्ठदाषकदीर्घवंशवदन्तपर्यन्तं संरक्षणीयः। अतो मागधो न हन्तव्यः। तदेवाह भूयः कर्ता बलोद्यममिति। बलानयनार्थं उद्यमं करिष्यति, अन्यथा बलं निलीय तिष्ठेत् भारभूतम्। समानयनार्थं वा अधिकः प्रयत्नो भवेत्। यतोऽयं मागधो दुष्टः। आमरणान्तं यत्नं करिष्यतीति ॥ ७ । ८ ॥

ननु कथं सर्वेषां वधार्थं प्रयत्नो ब्रह्मणः सर्वात्मनः तत्राह एतदर्थोऽवतारोऽयमिति। मलप्राया व्याधिप्राया दैत्या इति तन्निराकरणे न सर्वात्मत्वं भज्यते। उच्छूनः स्वावयवोऽपि छिद्यत इति। अत एव भगवान् स्वयं पुरुषरूपं प्राप्य तत्र दोषरूपान् दैत्यान् हन्तुं स्वयमेवौषधरूप आविर्भूतः।

तदाह एतदर्थोऽवतारोऽयमिति। वैषम्यलक्षणो हि दोषो लौकिकः।

स यत्र दोषत्वं न भजने, स दोषो न भवति।

अक्लिष्टकर्मत्वं तु पूर्वमेव परित्यज्य समागतमिति 'अङ्गीकृता ग्लानिर्न दोषाये'ति न्यायेन न दूषणं भवति। स्वतश्चोद्यम्य न हन्यते, निष्कपटेन युद्धार्थमागतं निष्कपटेन युद्धेन हन्तव्यमिति मे अवतारः। मे च भूः। धर्म्यो वधो दोषाय न भवतीति धर्मार्थमप्येतद्वधं करिष्यामीत्याह संरक्षणाय साधूना-
मिति। कृतत्वान्न करणम्। प्रकारान्तरेण साधुरक्षा कर्तव्येत्याशङ्क्याह अन्येषामपि वधायेति। चकराद्भक्तिस्थापनार्थम्। ततः कार्यचतुष्टयार्थमवतार इत्युक्तं भवति। भूभारहरणार्थं दुष्टनिराकरणार्थं भक्तिप्रवर्तनार्थं चेति। समप्रधानं चतुष्टयम्, नत्वेकमन्यार्थम्। भूभारनिराकरणं राजसम्, रक्षा सात्त्विकी, निग्रहः तामसः, भक्तिर्निर्गुणेति। न हि दुष्टहनने भूभारो गच्छति, पुनरुत्पत्तिसंभवात्। हननार्थमेव प्रयत्ने तु भगवतस्तात्पर्याद्धता एव भवन्ति, न पुनरुत्पद्यन्ते, मुक्ताश्च भवन्ति। एवमेव सद्रक्षायामपि। असत्संस्र्गात् सतामप्यसत्तापत्तौ सर्ववधे अनिष्टमेव स्यात्। अतस्तेषां बुद्ध्यादिबाधकमेव दूरीकर्तव्यमिति सद्रक्षापि स्वतन्त्रैव। भक्तेरनुप्रवेशः स्पष्ट एव। तदाह अन्येषां वधाय चेति ॥९॥

साम्प्रतवेशस्य प्रयोजनचतुष्टयमुक्त्वा पक्षपातलक्षणो धर्मः पूर्वमपि मयि वर्तत इति सृष्ट्यादावेव तथाङ्गीकारात् न दोषायेति वक्तुं पूर्वमपि धर्मरक्षार्थं मयावताराः क्रियन्त इत्याह अन्योऽपि धर्मरक्षायामिति। एतद्वयतिरिक्तनामवतारणां धर्मरक्षा अधर्मनिवृत्तिश्च फलम्। एतदेवाभिप्रेत्याह 'यदा यदा हि धर्मस्ये'ति। नत्वयमवतारो धर्मरक्षार्थः केवलः। अपिशब्दात्सोपि संगृह्यते। ततश्च षट् प्रयोजनानि भविष्यन्ति। अधर्मनिराकरणं धर्मरक्षा चेति। अत्रापि पूर्ववदुभयं प्रमाणम्। अत एव 'संस्थापनाय धर्मस्ये'त्यपि वाक्यमविरुद्धम्। अत एव बुद्ध्यावतारे केवल धर्मरक्षैव प्रयोजनम्, कल्क्यतारे अधर्मनिवृत्तिरेव, परशुरामावतारे दुष्टनिग्रह एव, बलभद्रे भूभारहरणमेव, पृथ्व्यावतारे सत्परिपालनमेव। एवं सर्वत्र यथायथमूह्यम्। सर्वाणि तु भगवत्येव। भक्तिश्च स्वतन्त्रा अधिका। नन्वेतसर्वं कालकर्मादिभिरेव स्वतन्त्रतया आज्ञया वा सिध्यतु, किं विशेषावतारेणेत्याशङ्क्यामाह काले प्रभवत इति। धर्माधर्मौ क्वचिदेव काले प्रभवतः। अतो यदा अनपेक्षितः, तदा अवतार्य निराकरणं

स्थापनं वा कर्तव्यम्, कालस्तु जनक एवेति न तेन तन्निराकरणम्, नियतस्योभयशक्तित्वाभावात्। तस्मादवश्यं वैषम्यं क्लिष्टकर्मत्वं च भक्ताद्यनुरोधेन कर्तव्यमिति ॥१०॥

भगवद्भयानमात्रेण भूमिष्ठानां पदार्थानां दैत्यांशवासितत्वात् तेषां सज्जीकरणे विलम्बात् वैकुण्ठादेव साध्ये स्मृते स्वयमेव साधनमागतमित्याह एवं ध्यायतीति।

SRI SUBODHINI: "I will destroy the army" — the Lord did a "promise" like this. This "determined promise" is indeed, very appropriate, due to the reason, that usually, the one who attacks the other, in this world, usually gets killed by the "attacked". There is nothing wrong in this action. Through the use of the word "this one", it is also indicated, that this army has come "attacking", and this "attack" has been done through the exercise of a "brutal" force and hence, this "attack" has to be repulsed through destroying the army itself! It is appropriate to challenge this army, in an open battle and through any "cheating hidden" method. All others, who had come to attack our Lord, had come in a "cheating" way (i.e. hiding their real motive and form) and it was very appropriate, on the part of our Lord, to have destroyed them through their own "way" i.e. through "hidden strategy"! This action of our Lord will also fulfill His vow (as spoken in the Gita) that, "In the same way, a devotee surrenders to Me, I also give Myself to him, in the same way". This vow also will get fulfilled. "He who comes to Me for conquering Me or for even killing Me, I, in turn, do the same "action" to him also." By following this path, from the point of view of justice also, there is no "hatred" involved. In fact, the person, who comes with the motive of "killing" is filled with hatred, and not the one who is attacked! Our Lord, thinking like this only, has decided on this course of action. He has also told, that all the "burden" of this earth (i.e. removing the wicked persons living on this earth, who are considered as

the burden) also will be done. Although there are a host of actions to be completed, I have primarily manifested, in this "human" form, with a view to remove this burden on this earth out of My compassion for them. Hence I will destroy all these wicked persons, for which I have come down on this earth. This army constitutes a grave burden on this earth. As this was very "heavy", this army was kept in the lowest of all the regions viz. the Pātala world. But, taking this opportunity, this "heavy" burden of wicked persons have now come to the surface of this earth, and had got established itself also in a very determined and strong way. Ordinary ways of action will not be able to remove this burden i.e. we cannot sit quiet thinking that this army will get destroyed through its own "sins" and bad actions. The army of a king is there to perform his duty (of fighting battles) as it is the king, who, with the help of this army protects the subjects from various types of attacks and problems e.g. from the thieves and law-breakers etc. Will it be that by destroying this army: (1) there will be shedding of blood of so many persons and (2) there will be the commitment of an "unrighteous" action (Adharma)? Removing this doubt, our Lord says that the army, which has been brought by Jarāsandha, has got originated in wicked and low region being ruled by Jarāsandha. Is the Lord of this army a great and noble person? Our Shri Mahāprabhuji answering this says "not at all". As Jarāsandha was a wicked person, his army also consisted of bad and wicked persons. Both are cruel by nature. "Hence I should not bother much about this strength of the army of Jarāsandha — cruel persons are a "burden" for this earth." With a view to explain about the "invincible" nature of this army, reference is made to the "countless Akshowhinies", and in this army there were great warriors of fame and reputation.

Our Shri Mahāprabhuji has taken care to explain the nature of “fighting” by such type of armies. Usually the battle is done by “type of combinations”. Many a times, the foot soldiers do get killed by an elephant — which is more powerful than the “foot soldiers”! In the first instance, 5 foot-soldiers give a fight. On getting a doubt that these 5 foot soldiers may get defeated, the commander of the army employs 3 horse riders. On their defeat also, a 60 year old elephant is employed. In this way, an “Akshowhini” army consists of foot soldiers, horses, elephants and chariots by increasing the numbers of each of the constituents. Here there were many “Akshowhinies” of armies. The Lord knew, that this “huge” army cannot be destroyed by anyone else, and the Lord decided that, due to this “invincible” nature of the army only, this is fit for being destroyed completely, “It is very necessary for Me to destroy this army, as this consists of very cruel persons, who have become a “burden” for this earth.” It is written in the scriptures that one should take an action, which will solve the problem from its “root” itself. In this case, as per this law, Jarāsandha himself should be killed, and the Lord should leave alone the “pitiable” army. Answering this, it is said, that “I am not going to kill Jarāsandha now. The reason is, at the first instance, this army is a grave “burden” on this earth and hence this “burden” has to be removed at first. Jarāsandha also is a “burden” on this earth. Even then, like in a funeral fire, two long bamboo poles, which are placed on the fire do not get burnt together, as one only is lit, in the first instance, so that, this enables all the other wooden materials and others to burn well, so that the corpse can be burnt fully. In this way this long bamboo pole is kept in the hand for

prodding and making all the other materials to burn. After everything has got burnt, this bamboo pole, which has been used up to now to fan and direct all the materials to get fully burnt, is also consigned to the same flames! In the same way, Jarāsandha is not deserving to be killed now, as only if he is alive, he will gather to himself, from every place, all the bad and wicked persons, in his army, and bring them to attack our Lord. If Jarāsandha is killed by the Lord at this time, then the Lord will not be able to destroy all the bad and wicked persons, and fulfill the main task and goal of His incarnation viz. removing the “burden” for mother earth. In the absence of Jarāsandha, all the cruel and bad persons will hide themselves, at far away places, and their whereabouts will not be known. Moreover, our Lord will have to put more strenuous efforts to find them and to destroy them. This king of Magadha viz. Jarāsandha is a wicked cruel person, and so long as he lives, he will continue to put efforts and will gather to himself all the wicked persons, and the Lord will be able to easily destroy them as a huge group at “one go” instead of finding them out individually!

Why does our Lord, who is the “Brahman” (highest truth) and “Aatma” of everyone, have to put efforts to kill everyone? Or how will He do this? Our Shri Mahāprabhuji removes this doubt by saying, “this incarnation is for this purpose only” i.e. only for the destruction of all these evil and wicked persons, our Lord has taken this incarnation, as all these persons, were in reality, demons, who are of the form of “dirt” and “disease”. By destroying these persons, our Lord’s Divine stature of being the “Aatma of everyone” will not get lost. Usually, the swollen parts of one’s body, caused by disease and sickness are also cut away (operated upon). For this sake only, our Lord has

taken this “human” form, and with a view to mitigate the “blemish” (disease) of these demons, has also become the “medicine” also. Conflict and confrontation caused by antipathy is worldly by nature. Where this “conflict” does not become a “blemish”, there, this participation in a conflict or confrontation is not regarded as “blameworthy”. Moreover, our Lord had also given up His stature of “doing all things without any effort” (Aklishtakarma). Hence the “accepted pain (due to efforts) by our Lord does not constitute a “blemish” (Dosha).” As per this law, our Lord undertaking to enact the contemplated action (of destroying the army) is not blameworthy. Our Lord was not putting efforts to kill everyone of the evil persons, as He considered it appropriate to destroy those, who have come out in the open to fight with Him without any “cheating or hidden motive”, through proper and righteous fighting. “For this sake only, I have taken this incarnation. The mother earth is my devotee. Any killing done for the protection and saving of “Dharma” (the path of righteousness), is not “blameworthy or sinful” at all. Hence, for the protection of Dharma, I will destroy these evil people”. Our Lord also says, “For the protection of the virtuous persons and devotees” - I HAVE TAKEN THIS INCARNATION FOR THE PROTECTION OF VIRTUOUS, GOOD PERSONS. This is a “task” and not a “means or way”. There will not be any sin or blame attached to this. “I have taken this incarnation for the destruction of evil persons also.” In the verse, the word “Cha” (and) denotes that “I HAVE TAKEN THIS INCARNATION FOR THE ESTABLISHMENT OF THIS PATH OF DEVOTION (BHAKTHI MAARGA).”

Through all these, our Lord has told that for the sake of the following “tasks”, He has taken His incarnation: (1)

Removing and destroying the "burden" of this earth. (2) Protecting the virtuous and good persons (SAADHURAKSHA). (3) The destruction of evil and cruel persons and (4) for the propagation of devotion "Bhakthi" to our Lord. All the four tasks are important indeed, and not one "task" is to be done for the completion of any "other". (1) The removal of "burden for mother earth" is Rajasik by nature. (2) The protection of the virtuous good persons is Satwik in nature. (3) The destruction of the evil minded persons is Tamasik by nature and (4) the preservation, establishment and propagation of Bhakthi or devotion is "Nirguna" or beyond the three qualities. By just killing these evil minded persons, in an ordinary way, the removal of "burden" for this earth cannot be done or effected, as evil minded persons can still be born and get originated. Our Lord put efforts to destroy all these evil people by Himself; the main "goal" of our Lord doing like this (i.e. His thought) was, "If these people die at My hands, then, they can be blessed with the benefit of "liberation". Then these people will not be born again as demons or evil people. In this way, we have to appreciate also the "thinking process" of our Lord, in His task of protecting the devotees. For the protection of the good and virtuous persons, our Lord has done two things. The destruction of those, who are not virtuous and good. Why? If these people are allowed to flourish, then, even good and virtuous persons can become "evil" persons, through associating themselves with such evil persons and develop "evil intellects". Killing of each and everyone, of course, will lead to a disaster. Hence it was necessary only to remove and destroy the obstacles and ingredients which would pollute the good and virtuous persons and their "intellects" (i.e. by asso-

ciating themselves with evil persons). So the Lord decided that by destroying the evil minded persons, He can ensure that the “intellects” of good and virtuous persons continue to remain “pure and stable”. DEVOTION TO OUR LORD (BHAKTHI) CANNOT ENTER INTO AN IMPURE AND EVIL INTELLECT. This is indeed very clear!

After describing the 4 main purposes of His incarnation, our Lord says that, “I am known to be partial (to my devotees), as this “quality” exists in Me at all times. I have taken on this “quality” even at the very beginning of this creation and if I were to complete any task on the basis of this “quality” of mine viz. “being partial”, then I will not be “blame-worthy” at all! To prove and reemphasize this point, the Lord says that “I have taken, even before, incarnations for the protection of Dharma or the path of righteousness.”

“The purpose of other incarnations, including the present one, is to protect Dharma and making people desist from doing unrighteous actions. Hence in the Gita, I have told, “Whenever there is decline of Dharma, I take an incarnation, for the purpose of destroying Adharma”. This incarnation of mine is not done only with a view to protect Dharma. Through the use of the word “Api” (and), it is indicated, that the Lord has taken the task of removing “unrighteousness” (Adharma) also. By understanding like this, we can clearly see that, there are 6 main “purposes” for our Lord’s present incarnation. Here also, like before, both the tasks are considered as important. That is why the words “for the establishment of Dharma” will not be inappropriate. During the incarnation of our Lord as Lord Buddha, preservation of the “Dharma” only was the sole motive. In the incarnations taken by our

Lord, which are “action-oriented” (Kriyaavatarra), the sole motive, once again is only to remove “Adharma” or unrighteousness. During the incarnation of our Lord as Shri Parasuraama, the destruction of the evil minded persons was the sole motive or goal. The Lord’s incarnation as “Shri Balarama”, is to redeem this earth of it’s “burden”. Our Lord’s incarnation as the king Pritu, is to protect the “truth” and “truthful virtuous persons” only. In this way, all the incarnations taken by our Lord have to be understood, as per the appropriateness of it’s need and goal (motive). EVERYTHING IS SITUATED IN OUR LORD ONLY. BHAKTHI IS INDEPENDENT AND IS FULLY ESTABLISHED IN OUR LORD ONLY. All these, due to the factors of “time” (Kaala) and “actions” occur either independently or function as per our Lord’s instructions. What is then the necessity to take this special incarnation? Answering this, our Shri Mahāprabhuji says that both “Dharma” and “Adharma” originate in “time” (Kaala), and at this time, the Lord has to take an incarnation for the protection of Dharma and for the destruction of Adharma. “Time” (Kaala) can only “originate” both of these but it cannot remove Adharma. Hence our Lord Himself, either through His participation in “conflicts” (i.e. efforts), or through His Divine nature of “doing everything without any difficulty” (Akliṣhtakarma) undertakes to do this action, on the basis of prayer made by His devotees.

Our Lord thought, that in all the “war materials” (weapons etc.) there is the influence of the “demoniac nature”. To counter this influence, production of other Divine weapons will cause delay. Moreover these weapons have to be also “supernatural”. On our Lord thinking like this only, Divine “war weapons” came down from His

holy abode of Sri Vaikuntam. This is being explained below.

एवं ध्यायति गोविन्द आकाशात्सूर्यवर्चसौ ।

रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ ॥११॥

VERSE 11 Meaning: “On our Lord thinking like this only, from the sky, like the blazing sun, intensely brilliant, the chariots came down, along with the charioteers, filled with weapons of war.”

श्रीसुबोधिनी : सर्वे हि देवाः अधिकारन्यायेनापि भगवद्वशा इति ज्ञापयितुं गोविन्द इति। आकाशात्सर्वेषामलौकिकत्वज्ञापनाय। दृष्ट एवालौकिकज्ञानं भवतीति दर्शनार्थं सूर्यसङ्काशत्वमाह सूर्यवर्चसाविति। न हि सूर्य कदाचिदुदितं न पश्यति। अनेन अक्लिष्टकर्मताप्युक्ता। स्वानां भयं च निवारितम्। अलौकिकतयारथागमनं दृष्ट्वापि यदि युद्धार्थं यतन्ते, तदा मृत्यु निश्चित्यैव यतन्त इति न भगवद्दोषः कश्चन। यथा धनुर्भङ्गादिसामर्थ्यप्रदर्शनम्, तथैतदपि। सद्य एवोपस्थिताविति सिद्धावेव समागतौ, नतु लक्ष्मीवत् रुक्मिण्यादि-भावेनोत्पत्तिरपेक्षते। यद्यप्यलौकिकरथस्य न सूताद्यपेक्षा, तथापि तदभावे शोभार्थं वा सूतः कर्तव्य इति प्राकृते स्थापिते तदनुरोधानुरोधाभ्यां कार्याभावः। अतः ससूतौ। युद्धादिसामग्री कवचादिध्वजादिश्च परिच्छदशब्देनोच्यते॥११॥

सायुध एव रथमारोहतीति पृथगायुधानामागमनमाह आयुधानि चेति।

SRI SUBODHINI: Our Lord's holy name of “GOVINDA”, which is famous in this world denotes, that all the celestial gods and deities, as per their merit and deserving (authority) are all under the control of our Lord. “They came from the sky” — the purport of telling this is, that all the materials, which came down from the sky were “supernatural” (Aloukik). This was to be understood clearly — for this sake, the words “brilliant like the sun” have been used. These words also convey the meaning, that everybody was able to see the descent of

these weapons. Just by seeing them, they knew that they were "Divine and supernatural" in nature. In this way one gets proper and stable understanding also. When the sun rises, everyone is able to see everything. By telling like this, our Lord's Divine nature of being "Akhishtakarma" (i.e. doing everything without any difficulty) has also been proved. The Lord, through this, also removed the fear from the minds of His own people. On seeing the supernatural Divine materials along with the supernatural chariots, if someone were to get ready to fight with our Lord, then one can conclude, that they are indeed putting efforts to court death only. Hence there can be no "blemish" on the part of our Lord. Our Lord had exhibited His "glory and capacity" at Mathura, through such actions as the "breaking of the bow" etc. Even then, these "evil minded" persons could not realize the glory of our Lord! In the end, all of them had to die. Here also, the same thing will happen. These Divine weapons came "accidentally" (at the spur of a moment), and the purport of these words is, all these weapons were "ever-ready", and they came down, as they were required — not like the delayed ingress of the "Bhava" (attitude) of Goddess Laxmi in Shri Rukmaniji. Although the "supernatural" chariots do not require the aid and help of "charioteers", in the absence of "charioteer" a chariot does not look "brilliant" at all. Hence, like in a "worldly" way, this task of having charioteers also got completed. That is why, it is said, that the chariots came down from the sky, along with the charioteers also. The chariots were embellished with flags and charioteers also were fully armed with guards (KAVACHAM).

The "warrior" intending to "fight" always sits on the chariot fully equipped with weapons. Hence the "coming"

of weapons is separately described through the next verse.

आयुधानि च दिव्यानि पुराणानि यदृच्छया ।

दृष्ट्वा तानि हृषीकेशः सङ्कर्षणमथाब्रवीत् ॥१२॥

VERSE 12 Meaning: “Bows, swords and other real Divine weapons came down by themselves. On seeing them, our Lord spoke to Shri Balarama.”

श्रीसुबोधिनी : धनुःखड्गादीनि दिव्यानि शार्ङ्गप्रभृतीनि। भिन्नान्या-
कृतिमन्ति निषेधति पुराणानीति। केनचिन्नानीय दत्तानि, किन्तु यदृच्छया
स्वयमेवागतानि। एवं सामग्री दृष्ट्वा कार्यषट्के भूमारहरणस्योपस्थितत्वात्
तदर्थमेव बलभद्रं प्रत्याह दृष्ट्वा तानीति। यद्युक्तं न करिष्यति,
तथाप्यवतारान्यथानुपपत्त्या तथैव प्रेरयिष्यामीत्यभिप्राय इत्याह हृषीकेश इति।
सर्वेन्द्रियप्रेरकस्तथैव प्रेरयिष्यतीति। सङ्कर्षणः सम्यक् भारमाकृष्य दूरीकर्तुं
समर्थः ॥१२॥

अथ विचारव्यतिरेकेण निर्धारितमेवाह पश्यायेति।

SRI SUBODHINI: Together with the bow of Lord Vishnu, other bows, swords and many other Divine supernatural weapons came down by themselves, and they were not brought and given by someone else. The words “old ones” indicate, that these weapons had novel shapes and dimensions. But their “supernatural” nature which was there before, continued to be present now also. On seeing all these materials, which had come from Sri Vaikuntam our Lord began to contemplate that, “My incarnation is taken for the completion of several tasks. From these “tasks” at present, the Lord saw now as important His task of removing the “burden” of this earth. “THIS IS THE WORK I HAVE TO DO NOW”. Shri Balarama has manifested Himself only to complete this task. Hence the Lord began to tell to Shri Balarama. Our Lord will inspire only the ideas and thoughts, which

will be in accordance to fulfill the goals and motives of His and Shri Balarama's incarnations. Our Lord is hailed as "HRISHIKESA" – AS HE IS THE ONLY INSPIRER OF EVERYONE. Hence, our Lord always inspires, in the minds of everyone, whatever work, which He desires to get done. Moreover Shri Balarama symbolized the Divine form of Lord Sankarshana and due to this, He is capable of uprooting the burden of this earth fully, and also throw it away afar!

Our Lord gave a deep thought, and got determined to do what is necessary (as a duty) and told, as per the following verse, to Shri Balarama.

पश्यायं व्यसनं प्राप्तं यदूनां त्वावतां प्रभो ।

एष ते रथ आयातो दयितान्यायुधानि च ॥१३॥

VERSE 13 Meaning: "Oh! Most cultured and noble one! Oh Lord! a grave danger has now come upon our Yadava clans, whose protector is Yourself! None else can counter this and give a solution! For your sake, your favourite weapons, such as Musala and others have come down."

श्रीसुबोधिनी : एकान्ते स्थिताबुभौ। अतो यथा लोके परिज्ञानं न भवति, तथा शनैर्वचनानि त्रिभिः। आर्येति सम्बोधनं कृतानुकरण-त्वाभावाद्धक्तव्यत्वज्ञापकम्। त्वत्त एव अवनं येषां ते त्वावन्तः। अतो रक्षयाणां व्यसनं प्राप्तमिति तन्निराकरणमवश्यं कर्तव्यम्। रक्षाप्यवश्यं कर्तव्येत्याह यदूनामिति। अप्रतीकार्यं दुःखं व्यसनमित्युच्यते। यद्यपि पूर्वमेव विचारः कर्तव्यः, तत्र कृतमित्यनौचित्यमपि ज्ञापयन्नाह प्राप्तमिति। सामर्थ्यं तु वर्तत इत्याह प्रभो इति। अवताराणां गुणव्यवधानात् साधनानि बोधयति एष ते रथ आयात इति। भवदीय एवायं रथ इति साधने सन्देहाभावः। प्रियाणि च मुसलादीनि आयुधानि। चकारादपेक्षित सर्वम् ॥१३॥

भूभारहरणं तस्यैव मुख्यमिति तमेव बोधयति यानमास्थायेति।

SRI SUBODHINI: Both the brothers were standing alone, in a secluded place, so that they could undertake to do mutual conversation, and none else will be able to know, as to what they were discussing. Our Lord spoke, slowly, three verses. "Oh! Noble one!" — this sort of addressing was done by the Lord, with the purport, that "you need not copy or imitate anyone else's action. My words are spoken only, with a view to realize our "duty" as of now. You are the Greatest! It is your duty, now, to continue to protect the Yadava clans, which is usually done by you only. Now also please protect the Yadava clans, as they are threatened by a grave danger and sorrow, at the present moment. There is no other "way out" except through your intervention and action. Although it was necessary to have thought about this danger, even before (through which we have not taken care as needed and appropriate), but as the danger has now visited us, we need not be too much worried or anxious. Why? "You are the Lord ! You have, in You, all the "capacities" required (to solve the problem). You are fully proficient at all times in saving the Yadava clans from this danger. Among the "incarnations" of our Lord, we come across the differences in them, caused by the differences in the "qualities" (Gunas). But now all the "instruments" (Sādhana) have come down by themselves. Please see, the chariot has come specially for you. This is yours' only! There is no doubt on this at all! Moreover, the weapons, which have come down, are all your favourites such as the Musala weapon (pistle). In the verse, the word "Cha" (and) has been used to denote, that whatever is required to fight properly, in a battle, by way of weapons etc. have all come now to us."

Through the next verse, our Lord is telling Shri
hears about this, he would himself jump into the fray and

Baladeva that the task of removing the “burden” of this earth is Shri Baladeva’s “task” only.

यानमास्थाय जहोतव्यसनात् स्वान् समुद्धर ।

एतदर्थं हि नौ जन्म साधूनामीश शर्मकृत् ॥१४॥

VERSE 14 Meaning: “Please grace this chariot with your presence, and destroy the huge army, which has attacked us. Please relieve our territories of this sorrow and danger. You have taken this incarnation for the welfare “of all good and virtuous persons.”

श्रीसुबोधिनी : रथमास्थाय एतद्वलं जहि, रधारोहणे सर्वा शक्तिः प्रादुर्भविष्यतीति। विलम्बाभावायाह व्यसनात् स्वान् समुद्धरेति। आवश्यकत्वं स्पष्टम्। कार्यस्याप्यावश्यकतामाह एतदर्थं हि नौ जन्मेति। आवयोरजन्म एतदर्थम्। युक्तश्चायमर्थः। भूम्या प्रार्थितमिति, अन्यथा जन्मैव न स्यात्। सर्वत्रानुस्यूतं प्रयोजनमाह साधूनां शर्मकृदिति। साधूनां सुखमस्माद्भवतीति सर्वैरेव प्रकारैः ते सुखिनो भवन्तीति महतः आविर्भूतस्यैतदेव कृत्यम्। ईशेति सामर्थ्यम्। अन्यथोपेक्षादोषो भविष्यतीति भावः। परिमितमेवेति प्रयासाभावायाह त्रयोविंशत्यनीकाख्यमिति। अनीकशब्देनाक्षौहिणी। अल्पसङ्ख्याशब्दनिर्देशः अनायासेन निराकरणार्थः। त्रयोविंशत्यनीकान्याख्या नाममात्रं यस्य। वस्तुतस्तु न किञ्चित्, तथापि निराकर्तव्यमेवेत्याह भूमेर्भारमिति ॥१४॥

प्रकटतया कथने राजा निर्गच्छेत्, स्नेहाद्वसुदेवादयः प्रतिबन्धं कुर्युः, अत एकान्ते तथा सम्मन्त्र्य युद्धार्थं प्रवृत्तावित्याह एवं सम्मन्त्र्येति।

SRI SUBODHINI: “Please sit on this chariot and destroy this huge army. You need not worry, as to where from your “strength” will come. On just sitting on the chariot itself, all types of powers and strengths will come on their own. Please do not delay as the people, who are now suffering, are our own relatives. Hence, very quickly please remove their sorrow and danger. This “task” has to be necessarily attended to. The danger is real”. Hence the

Lord, reemphasizing the necessity for quick action, on the part of Shri Balarama says, "You have taken this incarnation for this "task" only." This "saying" by the Lord is indeed appropriate, as the "mother earth" had prayed for her redemption, earlier. In fact they both would not have taken this incarnation (but for the prayer of mother earth). "Hence all these tasks are inter-related to our own manifestation. Even the pure and virtuous persons and devotees also will attain welfare only through us. In every way, all of these good persons also will become happy". This is the main goal and purpose of the manifestation of great Divine souls. In fact it is their "duty" to confer "welfare" on good persons. Our Lord has used the word of "Isa" (Lord), to emphasize the glory and capacity of Shri Balarama. If the Lord were not to say like this, then, He will incur the "blemish" of "ignoring" (slighting) His elder brother Shri Balarama. "Please do not be anxious on any account, as this task is not something very special (i.e. difficult). There are only 23 "Akshowhinish" of enemy's army". The purport of our Lord's statement is that Shri Balarama will not have to put extraordinary efforts to destroy this army as these 23 "Akshowhinish" are for "namesake" only. "Before You, this huge army is nothing. Even then, as this army represents a "burden" on this earth, it is necessary that the army is fully destroyed.

Our Lord Shri Krishna and Shree Balarama, after consulting each other, in solitude, began to get ready to fight. The reason for this consultation, in solitude, with each other was that, if ever their father Vasudeva were to know about this "fight", he is bound to put some obstacles on their plan. Moreover, if the king (Sūrasena) hears about this, he would himself jump into the fray and

fight. That is why, with a view to avoid both of the above, the two brothers consulted each other alone and began to participate in the fight.

त्रयोविंशत्यनीकाख्यं भूमेभारमपाकुरु ।

एवं सम्मन्य दाशाहौ दंशितौ रथिनौ पुरात् ॥१५॥

निर्जग्मतुः स्वायुधाढ्यौ बलेनाल्पीयसावृतौ ।

शङ्खं दध्मौ विनिर्गत्य हरिर्दारुकसारथिः ॥१६॥

ततोऽभूत्परसैन्यानां हृदि वित्रासवेपथुः ।

VERSE 15, 16 and 16½ Meaning: “After consulting each other, both the brothers armed themselves with protective shields on their bodies. Afterwards, they carried their beautiful arrows and other weapons and sat on the chariots and got ready to fight. Along with them, they had a small army. They now got out of the city. Our Lord Shri Krishna had Daruka, as His charioteer, and the Lord blew His conch. On hearing the sound of this conch, all the enemy soldiers got stress and fear in their hearts, and they now began to tremble with anxiety.”

श्रीसुबोधिनी : यतो दाशाहौ सेवकप्रियौ। दंशितौ पूर्वं बद्धकवचौ। ततो रथिनौ। ततः पुरान्निर्जग्मतुः। ततः सुष्ठु आयुधाढ्यौ आयुधं गृहीत्वा युद्धार्थं प्रवृत्तौ। तावता पूर्वं राजाज्ञाभावात् विचाराभावाच्च न सर्वं बलमेकीभूतम्, अतोल्पेनैव बलेनावृतौ जातौ। तत्राप्यङ्गवैकल्यं प्रत्ययार्थः। आदौ पाञ्चजन्यं वादितवानित्याह, सैनिकानामुद्योगोत्साहनवृत्त्यर्थम्। ‘यस्य ध्वनिर्दानवदर्पहन्ता’ इति। अन्तः प्रवेशाभावाय बहिर्निर्गम्य शङ्खं दध्मौ। यतो हरिः। अन्यथा पुरस्थानां शङ्का स्यात्। दारुकः सारथिर्यस्येति। सङ्कर्षणांश एवात्र विशेषाकारेण प्रवृत्त इति ज्ञापयितुम्। तृतीय प्रकरणे तस्याप्युपयोगः सूचनीयः, यथा द्वितीये अनिरुद्धे सान्त्वनम्। अग्रे आयुधान्तराणामपि कार्यं भविष्यतीति ज्ञापयितुं कृतस्य नादस्य फलमाह ततोऽभूदिति। शत्रुभूतानां सैन्यानां भाविमरणमदूरे प्रतिभातमिति हृदि विशेषेण त्रासो भयं जातम्। तेन कम्पश्च। शरीरेष्वर्थात्।

एवं ज्ञात्वा चतुरो जरासन्धः भगवन्तं युद्धान्निवर्तयितुं किञ्चिदुक्तवानित्याह तावाहेति।

SRI SUBODHINI: In the first instance, both of them wore the shield-armour on their bodies, and then sat on the chariots. They got out of the city afterwards. They took with them very beautiful weapons and got ready to fight as they were both, very eager to “serve” the people, when they got ready to fight. Our Lord did not have the entire army with Him, as He had not got the approval of the king. Due to this, the local army at Mathura did not get any “order” from the king to go along with our Lord, to assist Him. Hence there was only a small army, which accompanied our Lord. The Lord also had taken care, as per His own independent will and desire, only to take a very small group of people, with Him. With a view to destroy the efforts and enthusiasm of the enemy forces, our Lord, having got out of the city, blew the conch Paanchajanya, which is capable of destroying the “pride” of all demons. Our Lord played this conch to reemphasize His role as the “destroyer of sorrow”. If He were to blow this conch, inside the city, the people of Mathura will get a “doubt” about this. They may get deluded thinking that, perhaps the army of the enemy has already entered into the city! Our Lord’s charioteer was Daaruka. Here our Lord only, had fully and specially “entered” into Lord Shri Balarama as “Sankarshana” and with a view to emphasize this, the reference to Lord Sankarshana has been referred to in the division of chapters dealing with “efforts” (Sāadhan). In the same way, in the chapters dealing with our Lord as “Prameya” (the Lord who is to be sought after viz. our beloved Lord Himself), there is reference to our Lord’s another Divine part of Aniruddha. Later, all the other weapons also will be found useful.

With a view to emphasize this, the result of blowing His conch is being described here. This “blowing” of the conch indicated that the enemies will soon get destroyed. Their “death” was coming nearer. Hence not only, in the first instance, they got fear in their hearts, but their bodies began to tremble with this fear of impending death.

On understanding this “plight” of the army, the clever Jarāsandha, began to say his words, with a view to make the Lord, not fight with him (this is given in the next verse).

तावाह मागधो वीक्ष्य हे कृष्ण पुरुषधम ॥१७॥

न त्वया योद्धुमिच्छामि बालकेन विलज्जया ।

गुप्तेन हि त्वयाऽमन्द न योत्स्ये याहि बन्धुहन् ॥१८॥

VERSES 17 and 18 Meaning: “On seeing and understanding fully these two brothers, Jarāsandha began to say, “Oh Krishna! Oh! The lowliest of all persons! I do not want to fight with you, as you are still a “boy” only! I am ashamed even to think of fighting against a “boy” such as you! Moreover you are the killer of your own relative. You always live hiding yourself. Due to this also, Oh! Fool! I am not eager to fight with you.”

श्रीसुबोधिनी : ननु सदुत्तरेणैव भगवता सह युद्धमनुचितमिति चेद्वदेत्, तदा भगवान् युद्धं न कुर्यात्, स्वकार्यं च भवेत्, तत्परित्यज्य किमिति विषममुक्तवानित्याशङ्कयामाह मागध इति। देशदोषात्तथा बुद्धिः। तौ वीक्ष्याहेति। तेजः स्वानुभावेन ज्ञात्वेत्येतदर्थम्। आदौ भगवता सह युद्धं न मन्यते, तदाह, हे कृष्णोति। त्रिधा सम्बोधनं करोति, आनन्दचित्सद्वर्णैः। कृष्ण आनन्दः, पुरुषश्चिद्रूपः। अधो मातीत्यधमः प्रपञ्चः सद्वर्णः। न हि सदानन्दरूपेण पुरुषार्थरूपेणात्मना स्वोपकारिणा कश्चिद्युद्धमभिकाङ्क्षते। अत आह न त्वया योद्धुमिच्छामीति। किञ्च, बालकेनेति। बालानामपि कं सुखं यस्मात्। बाले बाले को वा। न हि ब्रह्माण्डकोटिविग्रहेण कार्यपक्षेपि योद्धुं शक्यते।

किञ्च, विलज्जयेति। धाष्टर्येन यद्यपि युद्धं कर्तुं शक्यते, मरणेन मोक्षो भविष्यति, तथापि लोकलज्जयापि न युद्धमुचितम्। लोको हसिष्यति, स्वामिना सह युध्यतीति। अतो विशिष्टलज्जयापि न योत्स्ये। अन्यत्र स्वशक्तिं स्थापयसि चेत्, तथापि युद्धं न करिष्यामीत्याह गुप्तेन हीति। त्वया गुप्तः केन वा हन्तुं शक्यते। पराजयपक्षे त्वत् एव मरणमुचितम्ः न त्वन्यस्मात्, अपकीर्तिरपि भवेदिति। अतो युक्तमेव त्वद्रक्षितेन सहायुद्धम्। किञ्च, अमन्देति। अमो मोक्षः। न विद्यते मा माया यत्नेति। अमं ददातीत्यमन्द इति। न हि मोक्षदात्रा आराध्येन सह कश्चिद्युद्धमभिकाङ्क्षति। अतो याहि मोक्षं दातुम्। नन्वहं यादव एव, न तु मोक्षदातेत्याशङ्क्याह बन्धुहन्निति। यदि यादवः स्यात्, तर्हि बन्धून् कंसादीन् किं हन्यात्? अतो यादवमारकत्वात् अस्मत्स्वाम्येव, न तु यादव इत्यर्थः। यदापाततः प्रतिभात्यन्यथा, तत्प्रकरणविरुद्धत्वात् निन्दापरवचन-मुपेक्षणीयमेव। भ्रामकाणि परं वचनानि ॥१८॥

एवं भगवन्तमयुद्धार्थं प्रार्थयित्वा तेनैव बलभद्रोपि निवृत्तो भविष्यतीति तं युद्धायाह्वयति त्वं त्विति।

SRI SUBODHINI: If Jarāsandha were to say, in a nice pleasant way, that he did not think it appropriate to fight with our Lord, then our Lord would not have fought with him and perhaps, he would have achieved his goal also! But by giving up the proper ways, he began to speak with great hatred and in a violent way. Why? The reason for this was that, he was born in a lowly territory (i.e. a place considered as unholy). Due to this, his intellect also was always very low and despicable. On seeing both our Lord and Shri Balarama, he began to say, as per his own mental attitude and also after understanding our Lord's brilliance and glory, in his own "limited" way. At first, he is not prepared to accept to fight with our Lord, as he was not desirous of fighting with our Lord. Due to this, he addresses our Lord, with three "epithets" i.e. he attributes three "qualities" to our Lord. (1) The quality of

“Aananda” (bliss). (2) The quality of consciousness. (3) The quality of truth. With a view to describe these three qualities, he gives three names to our Lord. (1) Krishna. (2) Purusha and (3) “Lowly” (Adhama). Now we will give the purport of each of the “names” used for our Lord. (1) Through the use of the name “Krishna”, he has told “You are of the Divine form of Aananda” (bliss). (2) Through the use of the name “Purusha”, he has told “Oh! Lord! you are of the form of consciousness (Chaitanya) and (3) through the use of the name of the Lord as “Adhama” (lowly), he has told that “You are through your nature of being the highest truth, have also manifested yourself in and as the Universe”. No one wants to fight with the Divine form of eternal bliss (Sadaanandarooapa) or with one’s own “Aatma”, which is always helpful for one’s sake only. Due to this only, Jarāsandha says, “I do not want to fight with You”, especially when You are the giver of “Aananda” or bliss even to the boys and others. On the tip of each of your hair Oh! Lord! Lord Brahma is situated, and in Your holy body are situated crores of such vast universes (Brahmāṇḍam). How can I, for fulfilling my own purpose afford to fight with You and what is the capacity I have to fight with You? In fact one should feel ashamed to fight with such a Lord of the universe! Hence I consider fighting with You as most inappropriate. People will laugh at me saying, “this fellow is fighting with his own Lord and master”! Hence, due to this “shame” also, I will not fight with You. If You were to say to me, that You will keep all your powers at a different place and will you fight with Me now, as I have divested Myself of all My powers? Even then, I will not fight, as You are always invincible and secretly hidden! How can anyone ever hope to fight with the “invisible”? Who can kill the “invisible”

person? It is better to get killed through You, being victorious. I do not want any more fame through others. I am in fact protected by You only. Hence, for You also, it is not right to fight with me! There is also a special reason, that You are "Aananda" i.e. where there is no influence of "Maya" (or the power of illusion) and You are capable of conferring such a "liberation"! The one who gives "liberation" (Moksha) IS TO BE WORSHIPPED AND NO ONE WANTS TO FIGHT WITH THE LORD OF THE UNIVERSE! Hence, Oh! Lord! please give up your task of fighting, and bless the Jnanis and your devotees with "Moksha" or liberation. If You were to say that, "I am a Yadava, I am not the giver of liberation", then You will be saying this only with a view to keep me in a state of "forgetfulness"! If You were a "Yadava", why did You kill your own relatives Kamsa and others? Hence, You are not a "Yadava", as You have killed many Yadavas. You are our Lord and master only. At the present moment, You are looking differently, but this stature of yours' is fit to be ignored, due to the reasons cited above, and also being of an "deluding" nature.

Jarāsandha "prayed" like this to our Lord, to withdraw from this "fight". He thought in his mind that through this prayer, Shri Balarama also may desist from fighting. Hence, through the next verse, he calls Shri Balarama to participate in the "fight".

त्वं तु राम यदि श्रद्धा युध्यस्व धैर्यमुद्रह ।

हित्वा वा मच्छरैश्छिन्नं देह स्वर्गाहि मां जहि ॥१९॥

VERSE 19 Meaning: "Oh Shri Balarama! If you are really interested to fight, then please fight. Have courage! Either you attain the heaven having given up your body, shattered by my arrows or kill me with your strength."

श्रीसुबोधिनी : तुशब्दः पूर्वप्राप्तार्थव्यावृत्त्यर्थः। अन्यथावयोर्बन्धुमारणं च तुल्यमिति कथं रामं गृहीयात्। तेन यादवा एव तस्य मारणीया इति सत्त्वव्यवहितानां सूतरामावेशिनां देहोस्तीति यादवत्वं सिद्धमिति वसूदेववैरं तत्पुत्रे पातनीयमिति वसुदेवे युद्धप्रतिप्रसवः। तत्रापि यदि श्रद्धेत्याह। अयं हि वसुदेवानुकल्पत्वेन द्विष्टो भवति। तथा सति यदि पितरि श्रद्धा, क्षत्रियत्वेन युद्धे वा, तदा युध्यस्व। आवयोर्यद्यपि समानं बलम्, तथापि सेना महतीति तद् दृष्ट्वा कदाचिद्भीतो भवेत् अत आह **धैर्यमुद्रहेति**। भगवद्व्यतिरिक्तानामन्यधर्मः प्रवर्तते इति, अन्तर्बलमस्तीति धैर्यमस्त्येव, बहिरपि धैर्यं सम्पादयेत्याह उदिति। ततो यद्भविष्यति तदनिश्चयेनाह हित्वेति। एकतरनिश्चये युद्धार्थं प्रवृत्तिरेव न स्यात्। अतो मच्छरैः छिन्नं देहं हित्वा धैर्यमुत् निवेशित स्वर्गगच्छेति अथवा मच्छरैः छिन्नं देहं हित्वेति। ‘सविशेषणे विधिनिषेधौ विशेषणमुपसंक्रामतः’ इति न्यायेन शरच्छादनं दूरीकृत्य मां जहि। अनेन प्रथममहमेव प्रहारं करिष्यामीति सूचितम् ॥१९॥

एवं बलभद्रं प्रति यत्स्वपौरुषं ख्यापितम्, तदयुक्तं मत्वा भगवान् निषेधति न वै शूरा इति।

SRI SUBODHINI: The word “Tu” (but) is used here to rebut the statement already made by Jarāsandha to our Lord. why does Jarāsandha call out Shri Balarama to fight? This is answered by our Shri Mahāprabhuji by saying, that Jarāsandha had got determined in his mind to destroy all the Yadavas. He concluded, that Shri Balarama’s body was Satwik, wonderful and had the “ingress” (of several powers of the Lord) and due to this, Shri Balarama is a “Yadava” only, and hence, he was called out to fight. Jarāsandha now transfixed his hatred of Vasudeva on to his son, and thought that fighting with Shri Balarama will be, indeed, fighting with Shri Vasudeva only. That is why he told, that if there is devotion and sincerity towards his father, then Shri Balarama should fight or “if you are a true scion of the warrior class, then fight. We both have

the same strength. But my army is big and vast. If you are afraid after seeing my huge army, please do not get afraid. Have courage. That which is different from our Lord, his or it's qualities are also different. But Shri Balarama had great inner strength and also courage. "Make them come out in the open, by manifesting your strength and courage outside. What will happen, after we fight cannot be foretold or determined now. If it was known earlier, that a particular person will be victorious and the other will be defeated, then no fight will ever take place. Hence you will have to give up your body shattered, through my arrows, through your courage, and attain "heaven" and enjoy your bliss there; or breaking the curtain of my arrows, you should kill me". From this, we can understand that Jarāsandha had decided to "hit" Shri Balarama, in the first instance.

It was not appropriate for Jarāsandha to have spoken about his own "glory", to Shri Balarama, in this manner. Knowing and understanding this, our Lord replies to Jarāsandha, giving a "counter-argument" – through the next verse.

श्रीभगवानुवाच—

न वै शूरा विकल्थन्ते दर्शयन्त्येव पौरुषम् ।

न गृहीमो वचो राजन्नातुरस्य मुमूर्षतः ॥२०॥

VERSE 20 Meaning: "Our Lord began to tell, "Oh! King! true warriors do not make glib talk! They show their courage and capacity in their actions. We generally do not respect or regard the words of those, who are pitiable, and whose death has come very near to them."

श्रीसुबोधिनी : ये हि शूरास्ते स्वख्यातिं न वदन्ति, किन्तु पौरुषमेव दर्शयन्ति। यदप्युक्तं 'न त्वया योद्धुमिच्छामी'ति, तत् तव वाक्यं न गृहीमः। अनेन तद्वाक्यमप्रमाणमित्युक्तम्। न हीश्वरेणामतं प्रमाणं भवति।

तेन हि शङ्काद्वयेन युद्धं त्यक्तम्, मरणं भविष्यति, मोक्षे प्रतिबन्धो वा भविष्यतीति, तदुभयं न कर्तव्यम्, इदानीं न मारणीयः, मोक्षश्च देय इति। अत एव भगवान् सर्वस्वदानं कारयित्वा मोक्षं दत्तवान्। अतो युक्तमुक्तं न गृहीमो वच इति। किञ्च हे राजन्! राज्ञां शूरक्षत्रियाणां युद्ध एव मुक्तिः। 'द्वाविमौ पुरुषौ लोके सूर्यमण्डलभेदिनौ। परिव्राड् योगयुक्तश्च रणे चाभिमुखो हतः' इति ब्राह्मणक्षत्रिययोः मोक्षप्रकारस्य प्रतिपादितत्वात्। तयोरेव च मोक्षोपदेशः 'यस्य ब्रह्म च क्षत्रं च उभे भवत ओदन' इत्यत्र निरूपितः। अतो मद्रक्षितेनापि त्वया युद्धं कर्तव्यम्, अहं तु त्वया सह युद्धं न करिष्यामि, बलभद्र एव करिष्यति, बलं परं मारणीयमिति भावः। अयमुपदेशोऽग्रे कार्यार्थः। अन्यथा भीमेनापि न युध्येत्। किञ्च, आतुरस्य वचनं न ग्राह्यम्। स हि स्वापथ्यमेव याचते। अनेन याचितं देयमिति पक्षो निवारितः। किञ्च, मुमूर्षतः मुमूर्षा प्राप्नुवतः। कृदन्तात् षष्ठी। स हि मोक्षं दूरीकृत्य वृथा मरणं वाञ्छति। तादृशं नाङ्गीकर्तव्यम् ॥२०॥

एवमुपदिष्टः युद्धं स्वहितं मन्यमान, ससामग्रीको युद्धार्थमागत इत्याह जरासुत इति।

SRI SUBODHINI: Those, who are really courageous warriors of immense capacity and ability, never do any "self-praise" at any time, about themselves. They show their valour and courage, through actions and not through "glib" words! "Whatever you have told Me, that I will not fight with you — these words neither I am able to understand or accept". By telling like this, our Lord told Jarāsandha, that whatever he had told is not backed by any evidence. That which is not not acceptable to the Lord, can never be a proper evidence or proof. The Lord had decided that, neither Jarāsandha will be killed in a battle now, and he will also not get "liberation". Now he is not supposed to die nor the Lord will confer on him "liberation". Due to this reason only, our Lord gave him "liberation", on his surrendering everything to our Lord.

Hence our Lord told the appropriate words only that “whatever you have told to Me are not acceptable or agreeable to Me”. Even then “Oh! King! warriors, who are kings, attain liberation, no sooner, they are killed in a battle”. It has been said in the scriptures that, “In this world the Sannyasi who is a Yogi and the warrior who has died in a battle — both of them attain “liberation” after death.”

In this way, in the scriptures, the way for attaining “liberation” for both Brahmins and the warrior class has been established clearly. “Liberation” has been enjoined for them only. The Vedas also has said this, in the dictum “where the Brahmins and the warriors”. The Lord further added “You have been protected by Me. Hence Shri Balarama will certainly fight with you. I will not fight with you, as I am determined to destroy your huge army”. Our Lord had given this “instruction” (Upadesa) for the events to come later. If He had not given this advice, then the fight with Bheema also would not have taken place. None should respect or follow the advice of a patient as he always asks for only for those materials, which will harm him more and make the disease worse! None should give him what he asks for, as this action will only increase his disease. “Hence, here also, if I were to regard and accept your words, it will be yourself only, who will be harmed, and he who is very near to death, becomes bereft of his intellect (i.e. he loses his intellect). Through this loss of intellect, this person gives up his eagerness for liberation, but wants to kill only. Hence he should never be listened to.”

After getting this “advice” from our Lord, Jarāsandha decided that, it was better for him (i.e. beneficial) to fight. He now came with his army, equipped with all the

necessary weapons and materials, with a view to fight. This is being explained in the following verse.

श्रीशुक उवाच—

जरासुतस्तावभिसृत्य माधवौ महाबलौघेन बलीयसावृणोत् ।
ससैन्ययानध्वजवाजिसारथी सूर्यानलौ वायुरिवाभ्रेणुभिः ॥२१॥

VERSE 21 Meaning: “Shri Sukadeva said, “Jarāsandha came near and surrounded our Lord Shri Krishna, Shri Balarama, their army, chariots with charioteers, flags and horses, with his own huge army — in the same way as the wind surrounds the sun, through the clouds and fire, through raising the dust.”

श्रीसुबोधिनी : मातुः पुत्रोऽयम्। तत्रापि सा जरा, सर्वानेव विरूपान् करोति, कथमेनं त्यक्ष्यतीति। तत्रापि राक्षसी। तेन दुर्बुद्धिरप्ययं ज्ञापितः। अन्यथा तदुपदेशमेव गृहीत्वा, मरणं निश्चित्य, तेनैव सह किं युद्धं कुर्यात्। तौ कृष्णरामावभिसृत्य सर्वतः संवेष्टयित्वा महाबलौघेन आवृणोत्। माधवाविति। मधुवंशोत्पन्नाविति भगवन्ताविति वा, धनं दास्यत इति वा, पित्रोः स्वबलं प्रदर्शनीयमिति वा। जेष्यामीति बुद्ध्या प्रवृत्त इति ज्ञापयितुं साधनाधिक्यमाह बलीयसा महाबलौघेनेति। महत्त्वं स्वरूपेण, तादृशानां बहुत्वमोघः अन्तस्सारं बलम्। एवं गुणत्रयस्य विद्यमानत्वात् आवरणं कृतवान्। भगवत्सहायं सर्वमेव स्वार्थं गृहीतवानित्याह ससैन्येति। सैन्यसहितौ, यानसहितौ, तत्र ध्वजवाजिसारथिभिः सहितौ। अनेनैवमुक्तं भवति, केचन सैन्ये लग्नाः, केचन रथे, केचन ध्वजयोः, केचनाश्वेषु, सूतयोरिति। एतयोरसम्भावित-मावरणमिति ज्ञापयितुं दृष्टान्तमाह सूर्यानलाविति। न ह्यावरणं सूर्यं स्पृशति, अग्निं वा, परं पश्यतां चक्षुः प्रतिरोधकमेव। वायुस्थानीयो जरासन्धः, अभ्राणि सूर्यावरकाणि, रेणवोऽग्नेः ॥२१॥

अतः स्वरूपे फलस्यायुक्तत्वात् दृष्टौ तज्जातमित्याह सुपर्णतालध्वज-चिह्नि ताविति।

SRI SUBODHINI: This king of Magadha is the son of his mother, who was not an “ordinary mother”! She

was a “ghost”, and was capable of making everyone ugly and disfigured. How will she leave her own son? She was not only a ghost, but also was a demoness (Rakshasi), due to which only her son got this type of evil intellect! If this is not told, then Jarāsandha’s action of accepting the advice of the Lord and his determination to fight him and also inevitably, die also fighting, would not have taken place (i.e. he had an evil intellect).

Jarāsandha came near to both of them and surrounded them, on all the four sides, with his invincible army. These two brothers have taken birth in the family of Madhu. Hence our Lord was invested with the 6 Divine virtues (Gunas). Jarāsandha thought that he may get “wealth” from the Lord, as the Lord was the husband of Goddess Laxmi. Due to this reason also, Jarāsandha surrounded both the brothers, along with his army. Jarāsandha got ready to fight due to the reason, that he thought he will certainly be victorious. “Because I have with me, men and materials, capable of bringing me victory”. This is being referred to in the verse through the words, “By his stature itself, he was great”. He had a huge army and he was also very strong inherently. Due to the presence of these “three” qualities only, he had decided upon laying siege to the city of Mathura. The main purpose and goal of laying this “siege” was to capture and control all the men and materials, which would help and aid our Lord. He desired, that both the brothers should surrender to him with their own army, chariots, flags, horses and he should be able to use them for this own purposes later (i.e. He did not want to destroy them). But this did not happen.

Shri Sukadeva giving an example, while describing this “siege” says, that like the wind is indeed able to hide

the sun through the clouds, but the wind is unable to touch the glory of the sun at all! In the same way, the wind tries to cover, through the aid of raised dust, the fire but is, once again, unable even to touch the fire. The purport of this is, that both the clouds and the dust can at best prevent the onlookers from seeing the sun and the fire — but cannot do any harm to them. In the same way, although surrounded by the army, both the brothers, could not be harmed by Jarāsandha. Nay, he could not even touch our Lord and Shri Balarama. Only the human beings were able to see that a huge army had just surrounded the city and all its inhabitants, as it was veritably impossible for Jarāsandha to cover the Lord of the Universe! He was, in fact involved in placing his platoons of footmen, in controlling the speed of the chariots, placing the flags properly and controlling the swiftness of the horses.

As it was absolutely inappropriate for the “effect” of Jarāsandha’s “siege” to influence our Lord’s Divine form, it is reemphasized that this “effect” came to be “just seen” only, and it was not “real” at all. This is being explained through the next verse.

सुपर्णतालध्वजचिह्नितौ रथावलक्षयन्त्यो हरिरामयोर्मृधे ।

स्त्रियः पुराट्टालकहर्म्यगोपुरं समाश्रिताः संमुमुहुः शुचार्पिताः॥२२॥

VERSE 22 Meaning: “Unable to see the chariots of Shri Balarama and Shri Krishna, with the blazing flags, containing the insignia of the Garuda bird and the palm tree, the women of this city, who had come to see them and standing on the terraces, prominent places and the big entrances, became unconscious, due to their sorrow.”

श्रीसुबोधिनी : सुपर्णध्वजो भगवद्रथः। तालध्वजो बलस्य। सेनामध्ये पतिताविति रेणुभिः, विजातीयध्वजादिभिश्च व्यवधानात् अलक्षयन्तः अपश्यन्तो

जाताः। एको दुःखहर्ता, अपरो। रमयतीति सुखदाता। उभयोरत्यावश्यकत्वात् तददर्शने व्याकुलता उचितैव। स्त्रियश्च तत्र मुख्यतया द्रष्टुं समागता इति युद्धानभिज्ञत्वात् रसान्तरपरिग्रहे स्ववैयर्थ्यं सूचयन्त्यः शोकेनार्पिता जाता इत्याह स्त्रिय इति। पुरस्य अट्टालकाः अत्युच्चा भवन्ति। हर्म्याणि राज्ञां गृहाः। पुरद्वार चात्युच्चम्। एतानि समाश्रित्यापि अलक्षयन्त्यः सम्यक् मुमुहुः, मूर्च्छां प्राप्तवत्यः। ततो जागरणे शुचा चार्पिताः। कृष्णो हि भगवान् स्त्रीणामेवार्थे अवतीर्ण इति तदबाधकत्वेनैव सैन्यं मारितवान्। न त्वन्यथेति स्वरूपविचारसिद्ध्यर्थमुक्तम्। अन्यथा सङ्कर्षणकार्ये भगवान् प्रविष्ट इति भवेत्। तच्चैकादशे न पुनरुक्तम् ॥२२॥

SRI SUBODHINI: Our Lord had the flag on his holy chariot with the insignia of the holy Garuda bird embossed on it. Shri Balarama's chariot had the flag with the insignia of a palm tree. These two chariots came in the middle of this huge army of Jarāsandha. They were now surrounded by the thick clouds of dust and chariots exhibiting various coloured flags. Due to this, the women of Mathura city were unable to see our Lord and Shri Balarama. The chariot of our Lord is the "remover of sorrow", and the chariot of Shri Balarama confers "bliss or Aananda". These women considered it very important to see them always. Now that they did not get the "Darsan" of these two chariots, they indeed became very anxious and worried. This is indeed appropriate. The onlookers were mostly women only, who were not aware of the nuances of a war! Hence, due to this novel experience of another type of "Rasa" (relish, to which they are not used to) they now thought, as to why they had come there and also thought that their lives were useless and a waste! They got so much intense sorrow. They were standing on the high terraces, and the big entry points to the city. Even though they were there, they

could not see our Lord and Shri Balarama. Many of them became unconscious. When they became aware of their situation, once again they fell down, with a thud, due to their inability to see our Lord, who has taken this most beautiful human form for the sake of these women only! Due to the huge army of Jarāsandha, they were unable to see our Lord. That is why it is said that the army has not yet been destroyed. This is also told in this way (that the army has not yet been destroyed) to emphasize the role of Shri Balarama in this fight. If this was not told in this way, people will misunderstand that the Lord had “entered” into Shri Balarama to do this “action”, and moreover this is not told again in the 11th canto also.

हरिः परानीकपयोमुचां मुहुः शिलीमुखात्युल्बणवर्षपीडितम्।
स्वसैन्यमालोक्य सुरासुरार्चितं व्यस्फूर्जयच्छार्ङ्गशरासनोत्तमम् ॥२३॥

VERSE 23 Meaning: “On seeing His own army affected through the veritable rain of sharp arrows, pouring from the thick “clouds” of the enemy’s army, our Lord made a resounding noise, through His bow, by the name of “SARNGHA”, which is being worshipped by both the celestial gods and the demons.”

श्रीसुबोधिनी : अतः स्त्रीणां दुःखनिवृत्त्यर्थं भगवान् सैन्यं निहतवानित्याह हरिरिति। सूर्यस्थानीयो हि भगवान्। तत्र मेघस्थानीयाः तदीयाः। अतस्तेषां निराकरणमनायासेनैव भविष्यतीति निरूपयितुं तेषां सेनामनुवदति परानीकपयोमुचामिति। शत्रूणामनीकमेव पयोमुचः मेघाः। तेषां शिलीमुखान्येवोल्बणवर्षः। तेन पीडितं स्वसैन्यम्। अनेन महाशूरा अपि, अहन्यमाना अपि, यथा वृष्टौ समागतायां सर्व एव भीताः पलायन्ते, न हि वृष्टिः कांश्चिन्मारयति, मृता वा भवन्ति केचन, तथापि महाशूरा अपि राजानमपि प्रित्यज्य पलायन्ते, तथा अत्र जातमित्युपहासार्थं निरूपितम्। स्त्रीषु कृपा, तेषु च हास्यरसमुत्पन्नमिति भावः। अत उभयोरपि हितचिकीर्षया

स्वशार्ङ्गं गृहीतवानित्याह सुरासुरार्चितमिति। सुराणां हिताम्, असुराणां मोक्षम्, द्वयं दास्यतीति ज्ञात्वा शार्ङ्गं धृतवान्, विशेषेणास्फूर्जयत्। शार्ङ्गज्यानिनादः सुराणां चित्ते भयनिवर्तको भवतीति प्रथम सन्देहनिवारणार्थमाश्वत्थानमुक्तवान्। 'यज्ज्यानिनादश्रवणात् सुराणां चेतांसि निर्मुक्तभयानि सद्यो भवन्ति' इति वाक्यात्। शार्ङ्गं एव शरासनेषु भगवदीयेषु उक्तम्। अनेनाशनिबाणवर्षमिति तस्य द्वितीयं माहात्म्यमुक्तम्। भगवतः अनेकान्यपि धनूषि सन्तीति बोधितम्। शरासनपदेन देवतारूपत्वं प्रतिषिद्धम्। अन्यथा माहात्म्यमुक्तं न भवेत्॥२३॥

SRI SUBODHINI: Our Lord, with a view to remove the sorrow of the women of Mathura, caused by their inability to have the "Darsan" of the Lord, now began to strike back at the enemy. Our Lord's holy name of "Sri Hari" has been given here, which has two meanings. Firstly our Lord is the destroyer of sorrow. Due to this, with a view to remove the sorrow of these women, our Lord destroyed the enemy army, like the sun removes the darkness. The Lord now shone like the sun itself, brilliant and blazing, to mitigate the "darkness" caused by the enemy forces. Due to the heat of the sun, clouds get formed. Here the "clouds" are symbolized through the enemy army, and these clouds began to pour very piercing drops of rain, in the form of sharp arrows. This in turn gave enormous pain and sorrow to our Lord's army. Like on the onrush of heavy rains, everyone, out of fear, runs away and takes shelter in their own homes, although the "rains" do not kill anyone; but due to heavy floods caused by the rains, many people die also. At the present situation, due to the raining of "arrows", our Lord's army got afraid. Many illustrious and courageous warriors, despite not being injured, usually, out of fear, desert their king from the battlefield. Here also, the same situation got developed. Our Lord with a view to mitigate the sorrow of both viz. the women of Mathura and His own soldiers,

lifted His own bow viz. the “Sarngha” — which is worshipped by both the celestial gods and the demons. Through this bow, the “fear” of the celestial gods gets removed and the demons attain “liberation” (by being killed by this bow). Of all the “bows”, which our Lord uses, this bow of “Sarngha” is considered as the “very best”. Our Lord now made a huge noise through this bow! He made this resounding sound, so that all the celestial deities will get faith and confidence in their minds that “our fear will now be mitigated and removed”. Why? From this bow, arrows of the nature of “Vajram” are usually issued forth, with terrible force. This aspect of raining of arrows is its second glory and greatness (i.e. of this bow). From this, it has been shown also, that our Lord has many kinds and types of “bows”, with Him. This bow was not “celestial” in nature and if it was so, then its glory and greatness would not have been described.

गृह्णन्निषङ्गादथ संदधच्छरान्विकृष्य मुञ्चन् शितबाणपूगान् ।
निघ्नन्नथान्कुञ्जरवाजिपत्तीर्निरन्तरं यद्वदलातचक्रम् ॥२४॥

VERSE 24 Meaning: “Our Lord removed the arrows from it’s hold, joined it to the bow, pulled the bow and forcibly threw very sharp arrows on the groups of enemy armies. Through this relentless assault of our Lord, chariots, elephants, horses and foot soldiers were getting destroyed incessantly — as this bow was being seen as a “wheel” (which goes round and round relentlessly with a great speed) continuously issuing sharp arrows.”

श्रीसुबोधिनी : इदानीं भगवतो युद्धचातुर्यमाह गृह्णन्निषङ्गादिति । अतितेजस्विनां स्वागमेपि स्वशक्तिस्तिष्ठतीति क्रियाशक्तेर्व्यापकता नित्यता चोक्ता भवति । निषङ्गात् तूणीरात् शरान् गृह्णन्, अथ तदनन्तरं तस्य

योजनाप्रकारेण योजितवान्। ततो विकृष्य मुञ्चन्, ततः चतुरङ्गणीं सेनां निघ्नन्। जात इति प्रत्येकं वा सम्बन्धः। चतुर्धा भगवत्कृतिः।

SRI SUBODHINI: In this verse, our Lord's dexterous capacity in fighting is being described. Those who have extraordinary brilliance and greatness are also endowed with identical powers in their instruments also. That is why our Lord's "power" is considered as "permanent" (Nithya) and "all pervasive" (Vyapakata). Our Lord took the arrows from it's hold and joined the same with the bow, and after pulling the bow, showered the arrows on the armies of the enemy consisting of the 4 types of chariots, elephants etc. In this way, our Lord got related to all these 4 types of "works" (tasks) and these are considered as His own 4 types of actions.

स्थानात् प्रच्यावनं पूर्वं साधने योजनं तथा ।

फलार्थं विनयोगश्च फलसिद्धिरिति क्रमात् ॥१॥

KĀRIKA 1 Meaning: "In the first instance, from it's hold (place) (removing the arrows), then in the same way on the "instrument" (joining the arrows with the bow) and for the sake of the result, showering the arrows (becoming victorious after defeating the enemy army) on the enemy. By doing like this, our Lord attained success."

श्रीसुबोधिनी : मोचनसमयेपि ग्रहणमावर्तते चेत्, तदा क्रिया अपरिच्छन्ना भवति, नान्यथेत्यत आह निरन्तरमिति। अन्तराभावो यथा भवति तथेति। चतुर्णां विशेषणं। तदसंभावितं मत्वा दृष्टान्तमाह यद्वदलाचक्रमिति। अलातचक्रं परिभ्रममाणं सर्वत्र विद्यमानमिव मण्डलाकृति भाति, तद्वन्निरन्तरमिति सम्बन्धः। यद्यपि भगवतः क्रियाशक्तौ न सन्देहः, तथापि स्वयमपि वक्ष्यति। लोके निरूपणे असंभावना मा भवत्विति दृष्टान्तमप्याह। निषङ्गादित्येकवचने-नाक्षयतूणीरता निरूपिता। अथेति भिन्नोपक्रमेण। अनेन शरेण एतावत् मारयिष्यामीति पूर्वं सङ्कल्पो निरूपितः। तदैव च निघ्नन् जातः, अन्यथा

काकतालीयवत् भगवत्प्रवृत्तिरपि स्यात्। ततश्च न पराक्रमः सिध्येदिति।
 एतावदथशब्देन निरूपितम्। सन्दधत् सम्यग् धनुषि योजयन्।
 शरानित्यस्त्रव्यावृत्त्यर्थम्। अन्यथा देवताया एव सामर्थ्यं भवेत्। शरानिति
 बहुवचनं सकृदपि बहूनां सन्धानं सूचयति। विकृष्य मुञ्चन्निति। मानुषक्रियैवात्र
 व्यापृता भगवता, न त्वलौकिकं किञ्चित्प्रकाशितमिति ज्ञापितम्। शितास्तीक्ष्णाः
 ते च बाणाश्च तेषां पूगः समूहो येषु। एकस्मिन् बाणे भगवत्क्रिया व्यापृतेति
 भगवता स मुक्त इति परिच्छेदे निवृत्ते सहस्ररूपः स एव जात इति
 बाणस्यानन्तत्वे प्रतिपादिते तेन मोचितशराणामपि अनन्तत्वं फलिष्यतीति
 तथोक्तम्। अन्यथा पुनरुक्तदोषः स्यात्। सन्धितानामेव विमोकस्य सिद्धत्वात्।
 नितरां घ्नन्निति सकृत् प्रहारेणैव प्राणवियोगः शरीरस्य शतधा खण्डाश्च
 प्रदर्शिताः। चतुरङ्गसेना सर्वैव मारिता इति ज्ञापयितुं गणनामाह। रथान्
 कुञ्जरान् वाजिनः पतयः पदातयः। पत्तीरिति स्त्रीप्रयोगः। एको बाणः
 एकां पत्तिमनेकां वा मारयतीति सूचयति। 'एकेभैरथा अश्वपत्तिः
 पञ्चपदातिके'ति। पत्तीनिति वा पाठः। शूराणां प्राणवियोगमात्रे न सामर्थ्यं
 सिध्यति। मर्मस्थानस्पर्शे अल्पप्रहारेणापि प्राणवियोगसम्भवात् ॥२४॥

अथो भगवतः क्रियाशक्तिं बोधयितुं बाणानां महत्कार्यमाह निर्भिन्नकुम्भा
 इति।

SRI SUBODHINI: Before the arrows are unleashed from the bow, it is necessary to pick them up from the "hold" of the arrows. As there was no "break" in this process (of taking arrows, joining them with the bow and releasing them), the word "permanent" (continuous) has been used here to denote, the unbroken chain in this process. All these actions have been described in the present tense, to denote that all these actions took place at one time only. Someone may get a doubt on this, as to how it is possible to do like this?; with a view to remove this doubt, it is said, in this verse that, it looked as though a "wheel" was going round and round and for everyone it seemed that, there was a continuous bright "going round

of a wheel". Here also this was the case. Though there is no doubt on the infallibility of our Lord's power of action (Kriyashakthi), even then, it is possible for people to comment, that such a thing was not possible! That it was really happening can be easily understood from the use of the word "hold of arrows" (NISHADANGAM) in the singular sense — that there was only one "hold" for the arrows. but the arrows which came out were so many, as in this one "hold", illimitable and uncountable number of arrows were there i.e. the arrows which came out were "never ending". The word "Atha" (now) has been used to denote, that a new subject is being dealt with. Our Lord in the first instance itself decided as to how many He will destroy, with the use of "one arrow", and then only, He unleashed the arrow. No sooner these arrows were unleashed, at the very same moment, the same number of persons, which was in the mind of our Lord died instantly! If this was not so, then our Lord's "action" would be comparable only to the famous argument that "The crow sat on the palm tree and the palm-fruit fell down simultaneously"!

But here our Lord's "actions" were indeed showing remarkable results due to His glory and greatness. All these ideas and meanings are contained in the word "Atha" (now). Our Lord was seen joining the arrows to the bow in a very efficient way. The word used here viz. "from the arrow", denotes that it was not merely an "arrow", but it was like a "weapon" itself! The word "arrows" has been used in plural gender to denote that, the Lord was joining to the bow countless arrows at the same time. The reference to the "release of arrows" denotes that, here, our Lord had opted to act like a "human being" only. He did not show any of His

supernatural stature or status at all. Each of the arrow, unleashed by our Lord, was invested with His “power of action” (Kriyashakthi). Due to this, when he unleashed one arrow, it assumed the nature and form of a “thousand fold” nature (giving up its singular nature) and it became a big group of arrows. Then it became “countless” and killed countless soldiers, whose bodies were cut into many pieces. All the four types of the groups of this vast army viz. the chariots, horses, elephants and footmen were all fully destroyed. In fact all the soldiers lost their lives by one “hit” of the arrow of our Lord! One arrow kills an entire army or many persons. It is also said that a platoon of an army, which consists of one chariot, one elephant, 3 horses and 5 foot soldiers, is considered as an “army”. The greatness of real warriors consists not only just killing soldiers as foot soldiers can be killed when they are attacked on the vital limbs which are directly connected to one’s life, but also wiping out other parts of the army!

With a view to make us understand the “power of action” of our Lord (Kriyasakthi), through the next verse, the “glorious effect” of the arrows unleashed by our Lord, is being described.

निर्भिन्कुम्भरः करिणो निपेतुरनीकशोऽश्वाः शरवृक्णकन्धराः।
रथा हताश्वध्वजसूतनायकाः पदातयश्छिन्नभुजोरुकन्धराः ॥२५॥

VERSE 25 Meaning: “Elephants ruptured in their necks; and countless horses with broken bodies through the arrows, were all seen destroyed. Horses, flags, charioteers and leaders of small army platoons, whose chariots were broken, foot soldiers with hands cut, thighs shattered and broken — all these were seen fallen on the battle field.”

श्रीसुबोधिनी : करिणो हस्तिनः नितरां खण्डशो निर्भिन्नाः। यद्यपि निर्भिन्नकुम्भाः करिण एव भवन्ति, तथापि स्वतन्त्रः करो येषातिरिचष्टिहायनपरः करि शब्दः। अनीकशः समूहशः अश्वा। एकैकेन शरेण वृक्णाः॥ कन्धरासु केशाः सन्तीति तत्र बाणप्रचारो न भविष्यतीति कन्धरपदम्। रथास्तु, हता अश्वा ध्वजाः सूता नायकाश्च येषां, तादृशा जाताः। नत्वेकमारणेन शिष्टं दैवान्मृतमिति। रथोऽपि अवयवशः वृक्णः इति ज्ञातव्यम्, अन्यथा निपेतुरिति क्रियासम्बन्धो न स्यात्, अन्यथा जाता इति क्रियान्तरं कल्प्यं प्रसज्येत। पदातयश्च निपेतुः। आघातेनापि पतन्तीति तेषां विशेषणमुच्यते। छिन्नाः भुजाः ऊरवः कन्धराश्च येषाम्। उरु स्थूला वा कन्धरा। नाभेरधो बाणप्रहारस्य निषिद्धत्वात्। अनेन शिरश्छेदः अर्थादुक्तः ॥२५॥

एवं चतुरङ्गसेनामारणमुक्त्वा तस्याधिक्यं वक्तुं तेन जाता रुधिरनदीर्वर्णयति संच्छिद्यमानेति सार्धाभ्याम्।

SRI SUBODHINI: The elephants were surprisingly seen as cut into many pieces. The elephants whose trunk had become free, are usually 60 years of age and they are called as “Kari”. Many horses died through arrows. The horses had thick lock of hair and the arrows cannot effect a wound in this area of the body of a horse. The effect of the arrow will be felt only on the neck. The chariots were seen with horses dead, destroyed flags and also with “dead” charioteers. The Lord’s arrows had killed all of them together. This is denoted by the word “NIPETUHU” (fallen). Our Shri Mahāprabhuji says, that the words “footmen etc.” and “were seen fallen” — especially with the use of the word “Cha” (and) would denote, that “everyone” got involved in this “massacre”. If someone were to argue, that people and animals can fall down on being injured, answering this, it is said, that by the word “fallen”, what is meant is, that it was not that the soldiers and animals had fallen down after their limbs like the hands, chests, necks etc. were separated fully from their bodies — but as the rules of battle prohibit anyone

injuring the lower parts of anyone's body, what is referred to here, is the breaking of the upper parts of the bodies only.

In this way, after describing the death of the 4 parts of this army, with a view to show it's "gravity", the flow of the "river of blood" is being described, through the next two verses.

संछिद्यमानद्विपदेभवाजिनामङ्गप्रसूताः शतशोऽसृगापगाः।

भुजाहयः पूरुषशीर्षकच्छपा हतद्विपद्वीप हयग्रहाकुलाः ॥२६॥

करोरुमीना नरकेशशैवला धनुस्तरंगायुधगुल्मसंकुलाः।

अच्छूरिकावर्तभयानका महामणिप्रवेकाभरणाश्मशर्कराः ॥२७॥

प्रवर्तिता भीरुभयावहा मृधे मनस्विनां हर्षकरीः परस्परम् ।

VERSES 26, 27 and 27½ Meaning: "Countless rivers of blood began to flow, due to the cut limbs of human beings, elephants and horses; in these rivers, the hands were being seen as serpents! The heads of the soldiers were looking like the tortoises; the dead elephants and horses looked like small "hillocks" and crocodiles; the hands were also seen as the big "fish" or the hands and chests looked exactly like the "fish". The hair of the soldiers looked like the water-creepers; the bows like the waves. The weapons looked like the cut trees; invaluable precious stone-studded ornaments looked like stones. On seeing these rivers of blood, in the battle ground, cowards got intense fear, but the courageous got intense satisfaction and joy."

श्रीसुबोधिनी : चतुरंगेषु त्रय एव रुधिरवन्तः, एकं दारुमयम्।
अतस्त्रीन् गणयति। द्विपदाः मनुष्याः, इभाः हस्तिनो वाजिनश्च, तेषामङ्गै
छिन्नैः प्रसूताः शतशः असृगापगा जाताः। अनेन मृतानां निर्भयत्वं सूचितम्।

अन्यथा भयेन रुधिरशोष एव स्यात्। विजातीया अपि एकैकप्रकृतिका जाता इत्यपि। अङ्गपदं तु तेषां हनने जाते दैवकृतां रुधिरवृष्टिं व्यावर्तयति। प्रशब्देन मरणानन्तरमपि संस्कारेणापि भयाभावः सूच्यते। अन्योन्यं प्रवाहमेलनात् पूर्वं नामान्तरमप्यापन्नाः पश्चादनेकानि नामानि प्राप्नुवन्तीति शस्प्रत्ययः। असृगापगा रुधिरनद्यः। ननु नदीत्वं कुतः, नहि प्रवाहमात्रेण नदीत्वं भवति, अन्यथा वर्षाकाले जगदेव नदी स्यादित्याशङ्क्य नदीसमानाकृतित्वसिद्ध्यर्थं वर्णयति भुजाहय इति। भुजा एवाहयः सर्पा यत्र। पूरुषशोर्षाण्येव कच्छपा यत्र। एतत्सात्त्विकम्। हता ये द्वीपास्त एव द्वीपप्रायाः। द्विर्गता आपो यत्रेति। तस्मिन् द्वीपे छिन्ना ये हयाः अश्वास्त एव हि ग्रहा ग्राहाः। तैराकुलाः द्वीपा एव तामसा नदीत्वख्यापकाः। तथापि तत्र प्रवाहेण गच्छतां हयावयवानामारोहावरोहौ द्वीपाधिक्यार्थमेव निरूपितौ। अगन्तुका एवैते नदीधर्माः, न तु सहजा इति। साधारणात् वर्णयति करोरुमीना इति। करा एव उरु अधिका मीना यत्र। करा ऊरवश्च मीना इति वा। मध्यच्छेदे शिष्टो भागः ऊरुशब्देन ग्राह्यः। उरुशब्द एव वा। नराणां केशा एव शैवालानि शैवाला यत्र। धनूंष्येव तरंगाः। मीनाः सात्त्विकाः। तरङ्गास्तामसाः इति। त्रयं पूर्वेण वा। नरके शान्तास्तयः। आयुधान्येव तूणीरादीनि गुल्माः, तैः सङ्कुलाः। अत एव धनुस्तरङ्गाश्च ताः आयुधगुल्मसंकुला इति कर्मधारयः। अच्छूरिकान्येव आवर्ताः। तैर्भयानकाः। अच्छूरिकाश्चक्राणि चर्माणि वा। अनेनातिगाम्भीर्यं नद्याः प्रदर्शितम्। महामणिप्रवेका महामण्युत्तमाः, तद्युक्तान्याभरणान्येव शर्करा यासाम्। पुरातननदीस्थाने कदाचित्पतितं रुधिरं जलेन सहितं तथा जातमिति शङ्कां व्यावर्तयति प्रवर्तिता इति। नूतनतया प्रवर्तिताः। पूर्वस्माद्वैलक्षण्यमाह भीरुभयावहा इति। भीरूणामेव भयावहाः। मनस्विनां तु हर्षकरीः। अन्येषां तु साधारणा यथावद्वर्णिताः। परस्परमिति समयुद्धे। अन्याययुद्धे तु जयशीलानां प्रायेण हर्षो भवतीति नाश्चर्यमेतत्।

SRI SUBODHINI: Of the four constituents of this army, three of them have "blood" in them. the chariot, being wooden (metallic) there is no blood in it. Thus only the humans, elephants and the horses have been considered here. Thus endless rivers of blood were seen from the

cut and mangled limbs of all these three! So much blood came out — this emphasizes the fact, that the soldiers were not cowards at all. If they were afraid, their “blood” would have become dry and not flow! Although each one of them belonged to a different specie, the “blood” which flowed now was the same — denoting that all of them became of the same nature! Blood oozed out of the soldiers and others only, and none should conclude that the celestial deities had rained blood from the sky! Even after “death”, these soldiers did not have the “latent impression” (Samskar) of “fear” in their heart. Due to the meeting and mingling of blood, the “individual” ones became the “many” — through this “blood”, all of them got many names! These rivers were not of water. How can anyone call this as a “river”? Just by “flow” a “river” is not made! If any “flow” is called as a “river”, then during the rainy season, this entire world will take the form of a “river”. Our Shri Mahāprabhuji removing this doubt says, that these “rivers” were not the “natural” rivers, but had the “form” of flowing “rivers”. With a view to substantiate this, it is said, that whatever is seen on a flowing river, came to be seen here also. Like the “hands” looked like cobras!; the heads of the human beings is the “tortoise”!; this is Satwik. The elephants looked like small hillocks. The dead horses, resembled the crocodiles. The “hillocks” (elephants) were Tamasik and huge protruding aspects emphasized the nature of this flow look like a “river”. The rise and fall of the dead horses, due to the flow of the river, showed the dimensions of the “hillocks” viz. the dead elephants. This “river” was, thus, “unnatural” and not “natural”. Further description of this river is being done. The cut hands are compared to big fish or the hands and chests put together! When they were

cut in the middle, they looked like the big fish. The hair of the soldiers were the water creepers. The human bodies themselves looked like waves. The “fish” are Satwik, the waves are Tamasik, this river was thus seen so very dangerous, and it was also seen with a remarkable glory of a fearsome nature! The ornaments studded with precious stones were seen as the stones in the river. This river of blood was thus newly created and not made into one, from an old flowing river by mixing blood with it! This can be easily understood by the reference in this verse, that this new river made the cowards anxious and afraid, as the old river of water, if any, would not have made even the cowards afraid. This river made the courageous warriors happy and cheerful. All others regarded this as “ordinary” — without any fear or happiness. Moreover the warriors become happy, when the “fight” is between equals and victory is secured therein. But in an “unjustifiable” (wrong) fight, only the victorious become happy and there is no surprise in this.

एवं भगवत्कृतं सपर्यवसानं युद्धमुक्त्वाबलभद्रकृतमाह विनिघ्नतारीनिति।

After explaining, in this way, the detailed nature of the “fight” conducted by our Lord, through the next verse, the “action” of Shri Balabhadra is being described.

विनिघ्नातारीन्मुसलेन-

दुर्मदान्संकर्षणेनापरिमेयतेजसा ॥२८॥

VERSE 28 Meaning: “Shri Balabhadra, of limitless brilliance and power, attacked and killed the proud enemy army through his Musala weapon and made the rivers of blood flow.”

श्रीसुबोधिनी : अरयः कथञ्चित् हन्तव्याः। भगवतस्त्वरयो न सन्तीति बलभद्रे तदुक्तम्। हलेनाकृष्य मुसलेन विनिघ्नता सङ्कर्षणेन सह। भगवान् गृह्णान् निषङ्गादित्यादिति जात इति पूर्वणैवान्वयः। अथवा। अरीन् विनिघ्नता सङ्कर्षणेन कृत नद्यः प्रवर्तिता इति। हनने हेतुः दुर्मदान्निति। दुष्टो मदो येषां उद्वृत्तिकरणरूपः। सङ्कर्षणपदेनैव तेषामाकर्षणं निरूपितम्। सामर्थ्यं हेतुमाह। अपरिमेयं तेजो यस्येति। अन्तर्बलमस्त्येव, बहिस्तेजोपि। कस्याप्येतावदिति मातुमशक्यम् ॥२८॥

एवमुक्तं युद्धमुपसंहरति बलमिति।

SRI SUBODHINI: The enemies have to be killed anyway. But our Lord does not have any enemies at all. Hence this task was completed by Shri Balabhadra. Our Shri Balabhadra is Lord Sankarshana and due to this, he has the power to “pull” anything from anywhere! In the battle, he “pulled” everyone to Himself with His “Musala” weapon and killed them. With Him, our Lord also took the arrows from its “hold” and destroyed the enemy. In this way, while destroying the enemy, Lord Sankarshana, aided the Lord in creating these rivers of blood. The reason for His killing the enemy forces was, that all of them were wicked and proud, due to which, they indulged in wrong actions, and became a burden to the earth. Describing the glory of our Shri Balarama, it is said, that He had limitless brilliance and power. He was full of vast inner strength and at the present moment, He showed His brilliance and power outside too! None had the same brilliance or glory like Him, and due to this, His power and brilliance could never be measured!

The fight which has been described so far is being ended through the next verse.

बलं तदङ्गार्णवदुर्गभैरवं दुरन्तपारं मगधेन्द्रपालितम् ।
क्षयं प्रणीतं वसुदेवपुत्रयोर्विक्रीडितं तज्जगदीशयोः परम् ॥२९॥

VERSE 29 Meaning: "Consisting of the oceans of horses and other parts of the army, protected and ruled by the dangerous Jarāsandha, inside fortifications, - this army of illimitable proportions, was destroyed by the son of Vasudeva (our Lord Shri Krishna). This "action" was only His "special play", as He is the Lord of the Universe."

श्रीसुबोधिनी : शीघ्रमुपसंहारे ततोऽपि महत्त्वं भवतीति बलमिति। अङ्गैरश्वादिभिः अर्णवरूपैः दुर्गं भैरवं भयानकं च। अनेन स्वरूपतो माहात्म्यमुक्तं बलस्य। दुरन्ताः पाला यस्येति बलस्य रक्षकाः। सङ्गे समागताः राजानः दुरन्ताः। न हि तेषामन्तं कश्चित्कर्तुं शक्तः। ततोऽपि माहात्म्यमाह मगधेन्द्रपालितमिति। जरासन्धेन पालितम्। इन्द्रपदेन सर्वतो बलस्य समृद्धता द्योतिता। एतादृशमपि क्षणमध्ये क्षयं प्रणीतम्। एतदपि वसुदेवपुत्रयोः क्रीडितम्। यद्यपि वसुदेवपुत्रत्वेन नाट्यं कृतम्। तथा सति पुत्रत्वनिर्वाहार्थं प्रयासोऽपि बाललीलायामिव प्रकाशनीयः। तथापि न प्रकाशितम्, किन्तु क्रीडयैव सर्वं मारितमिति। एवं करणे हेतुमाह जगदीशयोरिति। सर्वजगत एव ईश्वरयोः। नहीश्वरः सदैकरूपो भवति। कदाचिदभिनय करोतीति सर्वदा अभिनयमेव करिष्यति। परमित्यनेन विंशेषक्रीडायामप्यनादरः, ततोऽप्यल्पमिति सूचनार्थः। ॥२९॥

ननु किमित्येषा कथा वर्णिता विशेषाकारेण, साभान्यत एवैतद्वक्तव्यम्, जरासन्धसमानीतसैन्यस्य बहुशो वधं कृतवानिति, अल्पे हि पौरुषत्वेन युद्धं वर्णनीयम्, न तु भगवतीति चेत्, सत्यम्, इत्याह स्थित्युद्भवान्तमिति ।

SRI SUBODHINI: In this verse, it is shown that our Lord showed as to how, this battle could be ended, through which, our Lord's glory and greatness began to get manifested in the very near future. By describing the nature of this stupendous army, our Lord's glory is being described. This army was looking like an ocean, through countless horses and other parts of the army. Understanding the strength and reach of this huge army was impos-

sible. It was very dangerous indeed! The kings who had come to be associated with Jarāsandha were endless in number. This huge army was protected by him and the kings. Moreover this army was protected by Jarāsandha, who has been referred to as the “Indra” of Magadha — This reference has been made to emphasize the huge “ocean” like nature of his army, and it was in all respects “boundless”. But our Lord destroyed all this, in a “second” (Kshana). There was no difficulty at all for our Lord, the son of Vasudeva, in destroying this huge army — as it was His “child’s play” only! (Baalakreeda). As the son of Vasudeva, the Lord played this game, and being the son, it was appropriate for our Lord to exhibit His efforts to play like a “boy” — for the sake of Vasudeva! (As Vasudeva could not witness our Lord’s Leelas as a “child”!) But the Lord did not exhibit all his “Baalaleelas” now! (His Leelas as a child).

Thus, our Lord destroyed them like a “play or game”. The reason for this is, that our Lord is the Lord of the Universe. The Lord is never of one type of form only; sometimes He also indulges in a “game or a play”. In fact, He is used to play like this for a long time! And will also play in the future! By the use of the word “Param” (beyond), it is indicated, that even in these “special games” there is no honour or recognition. Hence the Lord decided to “play” all His “games” for sometime only and closed it.

Why has this “fight” been described in this special and detailed manner? It was enough, if this fight had been described in the usual way. It could have been mentioned, that the Lord destroyed the army of Jarāsandha in many ways, showing our Lord’s “prowess” in as simple way as possible. What was the necessity to expound on the Divine

Lord's form and nature in such a detailed way. If this doubt is expressed or question asked, the answer is, "Yes indeed", and the reason thereof is being given through the next verse.

**स्थित्युद्भवान्तं भुवनत्रयस्य यः समीहतेऽनन्तगुणः स्वलीलया ।
न तस्य चित्रं परपक्षनिग्रहस्तथापि मर्त्यानुविधस्य वर्ण्यते ॥३०॥**

VERSE 30 Meaning: "Our Lord has in Him, immeasurable Divine virtues. He, as a Divine play (Leela) only creates, protects and destroys these three worlds. He now gave punishment to the army of the enemy. There is nothing surprising on this. Even then, as He had now taken a "human" incarnation, this "fight" (story) has been described in much detail."

श्रीसुबोधिनी : यस्त्वनन्तः सर्वतः परिच्छेदरहितः, स्वरूपविचारे क्रियमाणे। गुणविचारे त्वाह अनन्तगुण इति। अनन्ताः कोटिब्रह्माण्डेषु यावन्तः पदार्थाः तावद्गुणो भगवान्। ततोऽप्यधिक इति मुख्यः सिद्धान्तः। काश्चिद्गुणान् प्रकटीकरोति। क्रियाविचारे त्वाह। भुवनत्रयस्य स्थित्युद्भवप्रलय स्वस्य लीलामात्रेण समीहत इति। तत्र कियदिदं बलम्। अतः तस्यैतन्न चित्रम्। तथापि तस्य परपक्षनिग्रहो वर्ण्यते भक्तिस्थापनार्थम्। नन्वीश्वरे परपक्षनिग्रह-व्यतिरेकेणापि महत्त्वादेव भक्तिर्भविष्यति, किं निग्रहवर्णनेनेत्याशङ्क्याह मर्त्यानुविधस्येति। भगवान् मर्त्यानुविधानं करोति। तथा सति कदाचिद्भक्तपक्षपातं न कुर्यात्, अन्यधर्माभिनिवेशादिति। तत्रापि चेन् भक्तपक्षपातं कुर्यात्, तदा निःसन्दिग्धं भक्तिमार्गः प्रवर्तते। अत एव वर्ण्यते विशेषाकारेणेति ॥३०॥

एवं दूषणं परिहृत्य जरासन्धेन बलभद्रं प्रति यदुक्तं तद्बलभद्रः कृतवानित्याह जग्राह विरथमिति ।

SRI SUBODHINI: On thinking about the Divine form of our Lord, we realize that our Lord's presence and Divine form is "immeasurable and all pervasive" (Ananta), as He is present on all the four sides and He is also

without any "division". On contemplating on our Lord's Divine qualities and virtues, one can realize and understand, that His Divine qualities and virtues are also "limitless". Our Lord has the same number, and more, of the virtues and qualities, as there are materials and things in the crores of universes, which He has created from Himself. Our Lord transcends even the materials created by Him, in a "limitless" way. This is an important scriptural statement. Our Lord expresses, at each time, only a few of His Divine qualities. On thinking about His "power of action", one can realize that, He creates, protects and destroys this vast universe, only as "His play" (Leela). As He is capable of doing this stupendous task, like a "play" (Leela), how can this small army pose a problem for Him? In other words, this "task of destroying the huge army" is very petty and small for Him! Hence, there is nothing wonderful or surprising, that the Lord was able to destroy all these armies in a second! But as He destroyed so many of the enemy's army, a very special and detailed explanation is offered, with a view to augment and establish pure and total Bhakthi or devotion to our Lord. Some may argue, that even without destroying the enemy, due to the very nature of our Lord's intrinsic glory and greatness, His glory and greatness could have made everyone get Bhakthi or devotion to Him. Then what was the necessity of such a detailed description of killing the armies? Our Shri Mahāprabhuji replying to this says, that our Lord is now acting like a "human" being, and He had willed and desired to enact all His Leelas like a human being only. By doing like this, He wanted to make or exhibit His other Divine virtues and qualities (albeit in a human way), as He desired, that this path of devotion should be worked well and established.

This is the reason, that a detailed description of this “human Leela” has been given.

After removing this “negative comment” on the aspect of this “special and descriptive” explanation of our Lord’s “fight”, now, whatever is told by Jarāsandha to Shri Balarama and what Shri Baladhadra did, after hearing the words of Jarāsandha, are being explained in the next verse.

जग्राह विरथं रामो जरासन्धं महाबलम् ।

हतानीकावशिष्टासु सिंहः सिंहमिवौजसा ॥३१॥

VERSE 31 Meaning: “On getting this army destroyed, Jarāsandha’s “life” only remained. He now, despite being a great warrior of immense strength (Mahaabali), was standing like an “ordinary” foot-soldier without a chariot. Shri Balarama caught hold of him, with his hands, just like a lion, through it’s own immense strength, catches hold of another lion.”

श्रीसुबोधिनी : तस्य रथोऽपि छिन्नः। केवलं पदातिरवशिष्टः। यद्यपि शरीरेणापि महाबलः, तथापि तं जग्राह। विरथो हन्तव्यो न भवतीति बध्वा गृहे नेय इति बन्धनार्थं गृहीतवान्। यतोऽयं रामः सर्वेषां रमणार्थं प्रवृत्तः। सः हन्तुमप्यशक्य इति तस्य नामाह। महाबलमिति च दैवं मानुषं च बलं तस्य निरूपितम्। तर्हि दैवगत्या गृहीत इति चेत्, तत्राह ओजसेति। तर्हि पाशादिभिर्गृहीतो भविष्यतीति चेत्, तत्राह सिंहः सिंहमिवेति। हस्ताभ्यामेव निगृह्य स गृहीतः, न तु हलादिना आकृष्टः। तस्य मोचकाभावमाह। हतमनीकं यस्य, अवशिष्टा असवो यस्येति ॥३१॥

ग्रहणानन्तरं परोपकारार्थमागतो न बन्धनीय इति बध्यमानं भगवान् निवारयामासेति आह बध्यमानमिति।

SRI SUBODHINI: The chariot of Jarāsandha had also got shattered, and he was walking through his legs.

But he was very powerful in his body. Even then, Shri Balarama caught hold of him. Why was he not killed? Our Shri Mahāprabhuji giving the reason for this says, that as per the code of conduct of the art of fighting a war, the soldier, whose chariot is destroyed, is not killed at all. Hence Jarāsandha was not killed. He should have been got bound and brought home. For this sake, he was caught by Shri Balarama. Being “Raama” He is born to make everyone happy. To kill Jarāsandha was also difficult, as he was a great warrior of immense strength. He had two “strengths”. (1) The strength of the celestial gods and (2) the power of a strong person (human). Did Shri Balarama catch him using His Divine supernatural powers? Our Shri Mahāprabhuji, answering this, says that “Not at all”! He caught Jarāsandha with the help of his own strength only. Did he catch him, through the “reigns of Varuna” (Varuna = celestial deity of water, and his chords are usually used to bind, in a permanent way). Answering this, it is said “Not at all” — like a lion is caught hold of — Shri Balarama caught him with His own hands. He did not use His “plough” (weapon) also to pull him towards Him. Did anyone try to free him? Answering this, it is said that there was “none who remained” to save him, as the entire army was destroyed. Only Jarāsandha’s life was spared. In other words, he was the only one who was not killed.

After being caught, our Lord told Shri Balarama, who was tying up Jarāsandha, “Please do not tie him up, as we should not “bind” someone, who has come to us, with a view to “help another”! This is described in the next verse.

बध्यमानं हतारातिं पाशैर्वारुणमानुषैः ।

वारयामास गोविन्दस्तेन कार्यचिकीर्षया ॥३२॥

VERSE 32 Meaning: “When Shri Balarama began to tie up Jarāsandha, who was intent on destroying his own enemies, through the “chains” of “Varuna” and the “human” ropes, at this time, our Lord prevented him from doing so, as He desired to use Jarāsandha to complete several other tasks in the future.”

श्रीसुबोधिनी : महतो बन्धनमनुचितमिति तं विशिनष्टि हतारातिमिति। हताः अरातयो येन। अनेन शत्रुभूयस्त्वात् तेषां च दुष्टत्वात् तत्सुखं भविष्यतीत्यपि मोचने तदभावो हेतुरुक्तः। केवलबन्धनानि तत्र न समर्थानीति पार्श्वैर्बद्धः। ते आकृष्टाः निग्रहहेतवो भवन्ति। तत्रापि वारुणैर्मानुषैश्च। जरादीनां मोचनाभावाय वारुणाः पाशाः, मनुष्याणामर्थे मानुषाः। एतादृशमपि स्वाधीनं जातं परमशत्रुं वारयामास, बन्धनं न कर्तव्यमिति। ननु कथमेवं भूभारहर्ता तं मोचयतीति चेत्, तत्राह गोविन्द इति। सिंहावलोकनन्यायेन पूर्वलीलां स्मृतवान्। अतस्तेनापि काचिल्लीला सेत्स्यतीति तं मोचितवान्। ननु कीमिति दुष्टो मुच्यते, तत्राह तेन कार्यचिकीर्षयेति। निरोधो हि कर्तव्यः, एतदभावे सर्वे भगवत्परा राजसाः सात्त्विकाश्च न भविष्यन्तीति तदर्थमयं रक्षितः। अक्लिष्टकर्मत्वाय च ॥३२॥

ततो यज्जातं तदाह स मुक्त इति।

SRI SUBODHINI: A great person should not be “tied” and insulted in this way. With a view to indicate Jarāsandha’s glory, he is being praised here. Jarāsandha has killed many of his enemies, as he had many enemies who were very wicked and bad. “If you were to tie and imprison him, the wicked and bad people will be spared and become happy. Hence, wicked people should not become happy. For this sake, please release him from captivity, so that he will kill all his enemies, who are bad and wicked persons. He is a great warrior of immense strength. Ordinary ropes will not be able to bind him at all, as only the chains of “Varuna” and the “human” ones can bind him effectively. It is necessary to use the chains

of Varuna for binding these "ghosts" (Jarāsandha was protected by a ghost). Only human beings can be bound through "human" ropes. Our Lord now desired Shri Balarama to release Jarāsandha, who had come to be captured. He told him, "Please do not capture and bind him", when the goal of our Lord's incarnation was to remove the "burden" of this earth, why does He now say to His brother, to release Jarāsandha? Our Shri Mahāprabhuji says answering this that our Lord is "GOVINDA" and He began to think of the future "Divine Leelas", which he has to perform. Through this the Lord decided in His own mind that "If Jarāsandha remains alive and free, then the future Leelas, especially the "Dwaraka" Leela will be enacted by our Lord. Hence He decided to set him free. Our Lord decided to use him for His future Leelas. The Lord had to make many devotees attain "Nirodha" also. If Jarāsandha does not remain, then the "Satwik" and the "Rajasik" devotees will not become attached and devoted to our Lord. Hence our Lord protected Jarāsandha. The other reason for his protection was, that the Lord "does everything without any difficulty" (Aklishtakarma) and he decides as to what to do at what time, as everything can be achieved by him very easily. What happened later is being explained through the next verse.

स मुक्तो लोकनाथाभ्यां व्रीडितो वीरसंमतः ।

तपसे कृतसंकल्पो वारितः पथि राजभिः ॥३३॥

VERSE 33 Meaning: "When Jarāsandha, the great warrior, was released by "the Lords of the three Universes" (i.e. our Lord and Shri Balarama), he, out of his "shame" gave up the idea of going back to his own home. He decided to do penance. When he began to walk away with this intention, then on the way, many other kings persuaded him to return."

श्रीसुबोधिनी : अन्ये यादवाः पुनर्बन्धनं करिष्यन्तीत्याशङ्क्याह लोकनाथाभ्यामिति। त्रेलोक्यनाथाभ्यां मुक्तं को वा बद्धुं शक्तः। द्विवचनेन विभक्तसामर्थ्यं सर्वमेव मोचने नियुक्तमिति सूचितम्। ननु तादृशः त्यक्तोपि प्रियेतेति कथं कार्यसिद्धिरिति चेत्? सत्यम्। व्रीडितः। अत्र हेतुः वीरसंमत इति। वीरेषु अयमतिवीर इति संमतः। ततः मानुषपराक्रमस्य हतत्वात् अलौकिकं पराक्रमं साधयितुं तपसे कृतसङ्कल्पो जातः। ततस्तपःकरणार्थं गच्छन् पथि राजभिर्वारितः, ये राजानो भारभूताः। अनेन भगवच्चरित्रमलौकिकमित्युक्तम्। येषामुपकारं करोति तैस्त्यक्तः, येषां त्वपकारं करिष्यति तैर्गृहीत इति ॥३३॥

तेषां बोधने करणान्याह वाक्यैरिति।

SRI SUBODHINI: Will the other Yadavas bind him? To remove this doubt only, the words “the Lords of the three Universes” have been used in this verse. It indicates, that whatever was decided upon by these “Lords of the universes”, none else can undo or do it differently. There was no one, who had the capacity to capture Jarāsandha again, as the Lord had willed and desired to free him. Our Lord had put his entire might to release Jarāsandha, so that none else will even dare to capture him back! If Jarāsandha were to die, after being released, then also our Lord would not be able to complete the tasks through him. This is of course true, as Jarāsandha got so much humiliated. Why did he become so much ashamed? It was due to the fact, that he had got respect and honour from many other great warriors, as he himself was a great fighter and warrior. Now that he was defeated, he has become full of “shame”. Hence what did he do? On this, it is said, that he thought that his “human” valour has been lost, and he should procure “supernatural” powers and capacities. With a view to attain these powers, he decided to do “penance” (Tapas) and was going out. On the way, other kings made him understand and come back

(i.e. return). Who were these kings? It is said, that these kings were the wicked and bad kings, who continued to remain as a “burden” on this earth. From this, we can easily realize, that our Lord’s Divine Leelas are always “supernatural” (Aloukik)! The Lord now left Jarāsandha on his own, as he will be useful to destroy all the wicked people later. Alternatively, those kings to whom Jarāsandha will bring misery at a future date now accepted and adopted him, as their own! (This is indeed the Leela of our Lord only.)

The kings made Jarāsandha “understand” (so that he will be persuaded not to go out to do penance). This is being explained in the next verse.

वाक्यैः पवित्रार्थपदैर्नयनैः प्राकृतैरपि ।

स्वकर्मबन्धनः प्राप्तो यदुभिस्ते पराभवः ॥३४॥

VERSE 34 Meaning: “The kings, who were going on the way, through counseling Jarāsandha on the aspects of royal duties and rules of conduct, made him understand that “Your defeat at the hands of the Yadavas has occurred due to your own past “Karma” (bondage of actions) only. There is nothing to be ashamed at on this”!”

श्रीसुबोधिनी : त्रिविधा हि बोधकाः। तत्र सात्त्विकानां वचनं पवित्रार्थपदैरिति पवित्रार्थानि पदानि येषु वाक्येषु। वाक्यैरिति त्रिष्वपि सम्बध्यते। नयनैः प्राकृतैरपि। भगवानीश्वरः सर्वात्मा, तत्र पराजयो भाग्यमेवेति पवित्रार्थपदानि। नीतिवाक्यानि तु स्वदेशो न भवति, विचारश्च न कृतः। अकस्माद्युद्धे पलायनमुचितमेवेति राजसाः। अतो नीतिविरुद्धं न कर्तव्यमित्युपदेशपरैः। प्राकृतास्तु बहूनामेव महतामपि पराजयो जायत इति प्राकृतवचनैः बोधमुक्तवन्तः। एते त्रिविधा अपि दृष्ट्यायेनैवोक्तवन्तो, नादृष्ट्यायेन। अन्ये पुनरन्तरङ्गा; अदृष्टप्रकारेण बोधयामासुरित्याह स्वकर्मबन्धन इति। त्वया हि बहवो जिताः, तत्कर्मफलं च भोक्तव्यम्, अन्यथा प्रकारान्तरेण

दुष्टैः सह पराजयो भवेत्, यतः स्वकर्मणा बन्धनं यस्य तादृशः पराभवः। अपिशब्दात् सर्वे चतुर्धा व्यस्तैः समस्तैश्च बोधयामासुरित्यर्थः। यदुभिः सह पराभव इति। युक्तमेवैतत्। यतो ज्येष्ठो यदुरित्यपि ज्ञापितम् ॥३४॥

SRI SUBODHINI: The persons who gave “knowledge” (Jnana) now to Jarāsandha are of 3 kinds. Among these the “Satwika” persons, whose words contained purified and truthful knowledge told Jarāsandha that “Shri Balarama and Shri Krishna are not mere humans. They are the “Lords of the Universe and the Divine Aatma” of everyone (ISHWARA AND SARVAATMA). There is nothing wrong or surprising to get defeated at their hands. Understand that, as per your own luck, this was the only event to happen.”

The second category of kings, who were “Rajasik” by nature gave Jarāsandha, the advice through the scriptural rules of conduct and law. They told him that, “Where you went to fight, that territory did not belong to you. Without thinking fully, you have participated in a battle. Hence in this type of “fighting”, “running away” is not proper nor there is any need to feel ashamed. Hence you should not do any action which is against the rules of conduct for the kings.”

The “ordinary” kings began to tell Jarāsandha as to what is there in getting defeated? In fact, many glorious and famous kings and warriors have faced “defeat” in the past. Hence to be “ashamed” is useless.

These three types of persons, who gave now advice to Jarāsandha, had done this, on the basis of whatever they have seen now, and as per their own experience only.

Those who were very “near” to Jarāsandha made him understand from the point of view of his “luck” i.e. “all

this is the result of his own "Karma" (actions) only. You have, in fact, defeated many kings in the past. The result of these "actions" have to be experienced by you. You have got this defeat only due to your own "Karma". The word "Api" (also-and) used in this verse indicates, that all these 4 types of persons, individually and also as a group, explained and made Jarāsandha understand that "getting defeated at the hands of the Yadavas is appropriate, as the king of the Yadavas is a great man, and there is nothing wrong in getting defeated by a king of the famous "family" of Yadu, and none should feel any "shame" on this account.

हतेषु सर्वानीकषु नृपो बार्हद्रथस्तदा ।

उपेक्षितो भगवता मागधान्दुर्मना ययौ ॥३५॥

VERSE 35 Meaning: "On the destruction of his entire army, when our Lord set him free, Jarāsandha reluctantly went back to Magadha."

श्रीसुबोधिनी : ततो यज्जातं तदाह। हतेषु सर्वानीकेष्वपि, तथापि सर्वैः। पुरस्कृत इति राजचिह्नानि प्राप्य स्वदेशान् गतः जरासन्धः। यतो नृपः दैवामानुषसहायः सूचितः। तदा बोधनानन्तरं दृष्टसामग्र्यां च सत्यां पश्चाद्गत इत्याह तदेति।

SRI SUBODHINI: Afterwards, on the destruction of his entire army also, all the kings respected and treated him well. Due to this, he once again accepted the "royal" insignia, and went back to his own kingdom of Magadha. He was a king and this denotes also, that both the human beings and the celestial deities helped him now to regain his place. On the basis of the assurances and understandings given to him, by these kings, Jarāsandha got to know that, even in the future, he can fight, as he had enough backing and weapons. After understanding in this way only, he came back to his kingdom.

निकटे सम्भृतिं कृत्वा प्रगल्भवचनैः सह ।

गच्छन् पुनर्भगवता निगृहीतो भविष्यति ॥

KĀRIKA Meaning: “In a very short time, he arranged for the raising of another army, well protected and looked after. Due to the backing of this army, he uttered words of great “pride” and “haughtiness”, and our Lord will capture him again, when he went to Mathura to attack and fight for it.”

श्रीसुबोधिनी : इत्याशङ्क्याह उपेक्षितो भगवतेति। भगवतः स्थाने यद्यप्युक्तम्, यद्यपि भगवत्त्वाच्च जानाति, तथापि तानि वाक्यान्नादृत्योपेक्षामेव कृतवान्। भगवत्त्वादग्रिमकार्यमेव विचारयति, न तु नीतिविरोधम्। उपेक्षया सुतरां दुर्मना जातः। तत्त्वे अवगतेऽपि मागधत्वान्न शरणमागतः। नापि तूष्णीं स्थास्यति। मागधत्वादेव मागधान् ययौ ॥३५॥

तस्य स्वगृहप्राप्तिमुक्त्वा भगवतोऽपि परमवैभवेन मथुराप्रवेशमाह मुकन्दोऽपीति पञ्चभिः ।

SRI SUBODHINI: Jarāsandha had told, through pride, to our Lord, challenging words when he had left Mathura, while stationed on the border only. But our Lord did not pay any attention to his words and had forsaken him and set him free. Why? Our Shri Mahāprabhuji says, that as our Lord is the “Ishwara” and the Lord of the Universe, He was thinking of the coming events only (which He is always aware of) and using Jarasandha in the fruition of such events. That is why, our Lord had released Jarasandha free. Moreover, doing like this, is also not against the rules of conduct. Because as he was given up by our Lord Himself, Jarasandha became more depressed. Although he appreciated the “meaning” behind our Lord’s action, he didn’t surrender himself to our Lord. The reason was due to his being born in the kingdom of Magadha, and he was of a lowly wicked

intellect. Because of this wicked nature also, he would not sit quiet either! He returned to his own kingdom being the king of Magadha.

After describing his return to his own house, our Lord, with grandeur and glory, entered the city of Mathura, which is explained in the following 5 verses.

मुकुन्दोऽप्यक्षतबलो निस्तीर्णारिबलार्णवः ।

विकीर्यमाणः कुसुमैस्त्रिदशैरनुमोदितः ॥३६॥

VERSE 36 Meaning: "Our Lord, who bestows His grace of "liberation", after crossing the ocean of the big army of the enemies, accompanied by His own untouched and safe army, entered the city of Mathura. The celestial deities rained flowers on Him, and the entire pathway was fully covered with these flowers. The celestial deities also approved and appreciated our Lord's action."

श्रीसुबोधिनी : न क्षत बलं यस्य। एकोपि न हतः। यद्यपि मोक्षदाता तानपि मारयित्वा मुक्तिं दद्यात्, जरासन्धं वा मोचयेत्। न हि भगवान् जयहेतुः, किन्तु मोक्षहेतुः। लीनाः केचन पुनरायास्यन्तीति शङ्काभावार्थमाह। निस्तीर्णः नितरामुत्तीर्णः अरिबलरूप एवार्णवो येन। अर्णवो हि नान्यत्र समायाति। महत्त्वेन पौरुषं पुनरागमनाभावश्च निरूपितः। ततः कुसुमैः विकीर्यमाणः, त्रिदशैरनुमोदितो जातः। अन्यथा अनन्तवधे तदधिष्ठातृदेवानां दुःखं भवेदत्याशङ्क्येत। देवार्थमेतत्कृतमित्यपि सूचितम् ॥३६॥

ततो मानुषैरप्यनुमोदित इत्याह माथुरैरिति ।

SRI SUBODHINI: Not one soldier in our Lord's army got injured. Our Lord is the bestower of "liberation, as He wills, even on killing anyone! He now set Jarāsandha free. Our Lord does not need a reason to "win", as He is always victorious! But He gives "Moksha" or liberation to those, He desires or wishes and, who are

His devotees. There would have been many soldiers, who had gone to hide themselves. Did they come back to fight with the Lord? Our Shri Mahāprabhuji, removing this doubt says, that our Lord had crossed the ocean of the enemies' army in an "astonishing" way. By explaining this way, our Lord's "glory" and "valour" have been reemphasized. It is also proved, that there was no one left of the army of Jarāsandha, and that is why no one came again to fight with our Lord! The pathway of our Lord was laid out with flowers showered in appreciation by the celestial deities. If the celestial deities were not to approve this action, then a doubt may arise as to whether, due to this "massacre" involving countless beings, the celestial deities had become unhappy and that is why, they did not approve of our Lord's actions. But this doubt also got removed by the approval of the celestial deities and it is also proved, that the Lord had taken the trouble of doing all this for their sake only.

Later, the citizens also appreciated and honoured our Lord. This is explained in the following two verses.

माथुरैरुपसंगम्य विज्वरैर्मुदितात्मभिः ।

उपगीयमानविजयः सूतमागधबन्दिभिः ॥३७॥

शङ्खदुन्दुभयो नेदुर्भेरीतूर्याण्यनेकशः ।

वीणावेणुमृदङ्गानि पुरं प्रविशति प्रभौ ॥३८॥

VERSES 37 and 38 Meaning: "As they were spared sorrow, with their hearts full of joy and bliss, the citizens of Mathura, accompanied by their relatives and others, began to sing the glory of our Lord's victory. At this time, conches and musical instruments were played along with Veena, flute and Mridanga, at the time when our Lord entered the city."

श्रीसुबोधिनी : दुर्गमुद्धाट्य सर्वे समागताः। यतो विज्वराः मरणशङ्कारहिताः। ज्वरो हि समागत एव मरणशङ्कामुत्पादयति। तेषां स एव ज्वरः प्राप्त इति। कालदेहादिधर्मास्तु पूर्वमेव निवारिताः। किञ्च, बहिर्बुद्ध्यापि मुदितात्मनो जाताः। ततः सूतमागधबन्दिभिः उपगीयमानविजयो जातः। शङ्खदुन्दुभयश्च नेदुः। ततः शनैः गमनसूचनाय। वीणावेणुमृदङ्गान्यपि वादितानि। यतः प्रभुः पुरं प्रविशतीति। लौकिकमेतदिति सूचितम् ॥३७-३८॥

अन्तः पुरं वर्णयति सिक्तमार्गामितिद्वाभ्याम्।

SRI SUBODHINI: Opening the doors of the fort, everybody came as their fear of "death" was completely removed by our Lord. In fact due to this fear, they had got "fever and ill-health". No sooner the fear of "death" got removed, their "fever" also disappeared. Our Lord had protected their "time" (age i.e. living in this world) and their bodies even earlier. Now that the doubt about "death" having got removed, their "intellect" got free from anxiety. They now looked very cheerful from their outside. Later all of them, along with those who usually sing songs, and all relatives sang the songs glorifying our Lord's victory. Conches and musical instruments began to be played. Our Lord came to the city slowly, and to indicate this, the instruments of Veena, flute and Mridanga were played, to denote the entry of our Lord (in a worldly way) into the city.

Now a description of the "interior" of Mathura city is being explained through the next two verses.

सिक्तमार्गां हृष्टजनां पताकाभिरलंकृताम् ।

निर्घृष्टां ब्रह्मघोषेण कौतुकाबद्धतोरणाम् ॥३९॥

निचीयमानो नारीभिर्माल्यदध्यक्षताङ्कुरैः ।

निरीक्ष्यमाणः सस्नेहं प्रीत्युत्कलितलोचनैः ॥४०॥

VERSES 39 and 40 Meaning: “The streets of the city were cleaned with water containing fragrant unguents; all the citizens were seen immersed in great joy and bliss; the city was fully adorned with beautiful flags, the chanting of Vedic Manthras was being heard in a loud way; and very wonderful buntings were used to beautify the city. When the Lord entered this city, women showered curd, auspicious rice, flowers and buds on our Lord. They had the “Darsan” of our Lord, with their eyes full of their love and attachment to our Lord.

श्रीसुबोधिनी : सिक्ताः सर्वे मार्गा यस्याम्, गन्धोदकैः सेकः। हृष्टा जना यस्याम्। पताकाभिः जयलेखाङ्किताभिरलङ्कृतामिति। अधो मध्ये उपरि च शोभा निरूपिता। नितरां घुष्टा ब्रह्मधोषेण वेदपाठेनेति। प्रत्यागाशिषां मन्त्राः प्रवेशे पठनीया इति पुरप्रवेशे तदर्थमेव ब्राह्मणैः ब्रह्मघोषः पठितः। वैश्यानां विशेषचेष्टामाह। कौतुकैराबद्धानि तोरणानि यस्यामिति। सर्वाभिरेव नारीभिः माल्यादिभिः विकीर्यमाणो जातः। दध्यक्षताः विकीर्णाः, यवाङ्कुराश्च। एवं तासां क्रिया भगवति निरूपिता त्रिविधा। ज्ञानमपि तथा निरूपयति निरीक्ष्यमाण इति। स्नेहो बन्धुभावेन। प्रीतिः पुरुषभावेन। उत्कण्ठा कामभावेनेति। एवं त्रिस्वभावैर्लोचनैर्निरीक्ष्यमाणो जातः। स्नेहः पृथक् कृतो लौकिकदोषाभावाय ॥४०॥

ततः प्राप्तधनस्य राजन्येव विनियोगं वदन् स्वस्य तदाज्ञया युद्धादिकरणं सूचयति, तद्दुःखाभावाय, आयोधनगतमिति।

SRI SUBODHINI: The pathways of this city were sprinkled with fragrant water; all the citizens were happy; they were hailing “victory, victory” everywhere; the city was beautified by flags; From this, it is understood that the lower, middle and the upper portions of the city were all beautified. When the Lord makes the entry, it is necessary to chant the Vedic “Manthras” (incantations) of auspiciousness and benediction. For this sake, the Brahmins were loudly chanting the Vedic incantations.

The businessmen had made special arrangements and ornamentations of the city. They got very astonishingly beautiful buntings to be put on the pathway. The women of the city also received the Lord and showered on Him curd, auspicious rice, flowers and other materials of auspiciousness. In this way they "welcomed" our Lord in three ways. They also exhibited their three types of "Bhava" or "attitude" while receiving our Lord. (1) By having "Darsan" of our Lord as a "Bandhu" (relative), they exhibited their love. (2) By having our Lord's "Darsan" as a beautiful "male" (Purusha), they expressed their bliss and (3) by having the "Darsan" of the Lord with their love and desire for Him, they expressed their "keenness" and "anxiety" to be with our Lord. The aspect of "love" (Sneha) has been told separately, so as to emphasize, that there was no "worldly blemish" in this "love" (Loukik Dosha).

The Lord gave the "wealth" collected from the battlefield to the king. Through the order of the king only the Lord has participated in this battle. With a view to mitigate their sorrow, the following verse describes the "action" of our Lord.

आयोधनगतं वित्तमनन्तं वीरभूषणम् ।

यदुराजाय तत्सर्वमाहृतं प्रादिशत्प्रभुः ॥४१॥

VERSE 41 Meaning: "In the battlefield countless precious and valuable ornaments had fallen on the ground. Our Lord gave all of these to the king, as our Lord is the Lord of the Universe (Prabhu)."

श्रीसुबोधिनी : आयोधनं युद्धभूमिः, तत्त योधैरानीतं द्रव्यमाभरणादिप्रकारेण। अनन्तं बह्वेव। बहव एव हता इति। अनन्तत्वे हेतुमाह वीरभूषणमिति। यावदाहृतं तत्सर्वं यदुराजाय प्रादिशत् प्रकर्षेण

बोधितवान्। रक्षास्थापनादिकं तु स्वकृत्यमेवेति निवेदनमात्रं राज्ञे निरूपितम्। प्रभुत्वात् न सह गतानां यथेष्टं द्रव्यविनियोगः ॥४१॥

एवमेकप्रकारेण भगवतो जयं निरूप्य जयान्तरेष्वपीमं प्रकारमतिदिशति एवं सप्तदशकृत्व इति।

SRI SUBODHINI: The battlefield is termed in Sanskrit as "Āyodhan". The various ornaments worn by the countless soldiers were lying on the ground, and all these were brought from there, and our Lord gave them all, as presents, to the king of Mathura. Our Lord Himself was looking after the protection of the city, and hence He only offered all these valuable items before the king. Although He is the Lord of the universe, He didn't give, out of His own will, the wealth and items got from the battlefield to the soldiers, who had gone with Him to the battlefield.

In this way, explaining the victory of our Lord, for the subsequent victories also, the same pattern was seen. In this way the fighting took place for 17 times and this is explained in the following verses.

एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः ।

युयुधे मागधो राजा यदुभिः कृष्णपालितैः ॥४२॥

अक्षिण्वंस्तदगलं सर्वं वृष्णयः कृष्णतेजसा ।

VERSES 42 and 42½ Meaning: "The king of Magadha, in the same way, brought the same number of "Ashowhini" of the armies for 17 times, and fought with the Yadavas, being protected by our Lord Shri Krishna. The Yadavas destroyed the entire army of Jarāsandha with the help and aid of the brilliance of our Lord Shri Krishna."

श्रीसुबोधिनी : अनेनापि सह सप्तदश। एकः सप्तदशधा आवृत्त इति सर्वसाम्यत्वाय कृत्वसुचप्रत्ययः। देशदोषात् न विवेक उत्पद्यते इति

मागध इत्युक्तम्। सम्पत्तिस्तु राजत्वात्। अन्यत्रापि भगवान् न स्वयं युयुधे।
तथा सति लोकप्रतीत्या सर्वदा क्लेश एव भवेत्, किन्तु कृष्णरक्षितैर्यदुभिः
सह युयुधे। अत एव च तद्बलमक्षिण्वन्। न केवलं रक्षार्थमेव भगवद्विनियोगः,
किन्तु निराकरणार्थमपीत्याह कृष्णतेजसेति।

पुनः पुनः तस्यापि गमनं वाक्यैरधिकैरावेशेन चेति वक्तुमाह हतेष्विति।

SRI SUBODHINI: Jarāsandha fought with our Lord 17 times and in this way, for 17 times, the same battle for Mathura was done. That all the battles were of the same nature is denoted, by the word “having done” (Krutwa) used in this verse. In the subsequent battles also, our Lord did not fight by Himself — and if He had fought by Himself, then the entire universe would have got more difficulty and sorrow. To avoid this, the fighting was done with the Yadavas, who were protected by our Lord Shri Krishna. Due to this only, all the armies of Jarāsandha were destroyed, as this “destruction” took place due to the brilliance of power of our Lord only. Our Lord’s “brilliance and power” had not merely ingressed into the Yadavas for their protection only, but this power was intended for the destruction of the strength of the enemies of the Yadavas also.

Jarāsandha came to attack in different ways — sometimes with relentless noise and sometimes with greater fury. This is being described in the following verse.

हतेषु स्वेध्वनीकेषु त्यक्तञ्ज्यादरिभिरनृपः ॥४३॥

VERSE 43 Meaning: “When his army got destroyed, Jarāsandha, given up by his enemies, went away.”

श्रीसुबोधिनी : यतो नृपः। राज्ये हते हि स निवृत्तो ‘भवेत्। तद्भगवान्
न करोतीति सन निवर्तत इत्यर्थः।

ब्रह्माण्डे हि प्रजापतिरध्यक्षः, सा कालात्मा यज्ञात्मा च, स सप्तदशो

भवति, स पराजित एव। अतः परं प्रमाणरूपाः ब्राह्मणा अवशिष्यन्ते। शिवश्च वेदरूपः। उभयबलमाश्रित्य अष्टादशे पर्याये समागमिष्यतीत्याह अष्टादशम इति।

SRI SUBODHINI: If the "territory" is won, then it is presumed that the king also is won over i.e. defeated. Usually the defeated king is "captured and imprisoned". Our Lord did not do this to Jarāsandha. That is why he used to return back all this time, as he was the king and was protecting his own people.

The presiding deity of this vast universe is "Prajapati" — who is of the form of "time" (Kaala) and "sacrifice" (Yagna). It is of 17 types, and now the defeat of this took place. After this, the symbol of the proof or evidence viz. the Brahmins remain. Lord Siva is the symbol of the Vedas. Jarāsandha will come for the 18th time, with the strength of these "two", and this is being described in the following verse.

अष्टादशमसंग्राम आगामिनि तदन्तरा ।

नारदप्रेषितो वीरो यवनः प्रत्यदृश्यत ॥४४॥

रुरोध मथुरामेत्य तिसृभिर्म्लेच्छकोटिभिः ।

त्रैलोक्ये चाप्रतिद्वन्द्वो वृष्णीन् श्रुत्वात्मसंमितान् ॥४५॥

VERSES 44 and 45 Meaning: "For the 18th time also, Jarāsandha was about to come. In between, the warrior Yavana, sent by sage Narada, was seen by the Lord. He had come with 3 crores of barbarians, and laid siege to Mathura city. There was none who could oppose him in the entire three worlds. In other words, there was none who could fight with him. He had heard, that only the Yadavas were equal to fight with him, and due to this, with a view to fight with the Yadavas, he laid siege to the city of Mathura."

श्रीसुबोधिनी : एवं पुराणान्तरे कथा। बहुधा सर्वैः संप्रार्थितोऽपि सप्तदशे पर्याये पराजितः पतस्तप्तुं गतः। तत्र समाराधितः शिवः। पश्चात् प्रसन्नेन शिवेन ब्राह्मणसमाराधनार्थं निरूपितः। ब्रह्मण्यः कृष्णो न ब्राह्मण-वाक्यमन्यथा करिष्यतीति। ततः स्वनगरीं समागत्य ब्राह्मणानाहूय सिंहासने उपवेशितवान्। ततः प्रीतैर्ब्राह्मणैः पुनस्तस्मै सिंहासनं दत्वा वरोपि दत्तः, 'शत्रुं जेष्यसी'ति। 'अजेयश्च त्रैलोक्यस्य भविष्यसी'ति। एतत् ज्ञात्वा नारदः मध्ये कालयवनं च प्रेषितवान्। सोऽपि सर्वयादवनिराकरणार्थं प्रतिज्ञां चक्रं। स चेत्पश्चादागच्छेत्, द्वारकां गच्छेदिति। तस्य तत्र निराकरणं मर्यादापालकेनाशक्यमिति उभयमेकहेलया निर्वहत्विति मध्ये देवगुह्यकर्ता नारदो यवनं प्रेषितवान्। स हि वृद्धगर्गस्य पुत्रः। महायवनो ह्यप्रज आसीत्। तेन पुत्रार्थं प्रार्थितो वृद्धगर्गः तद्भार्यायां पुत्रमधात्। 'अजेयश्च तव पुत्रो भविष्यती'त्याह। ततः कालान्तरे यदुसभायां स एव वृद्धगर्गो यदुभिरुपहसितः स्वपुत्रं प्रार्थितवान् 'यादवा मारणीया' इति। एवं वैरे सिद्धे, नारदस्तेषु प्रविष्ट एवं सन्धिकालोऽयम्, शीघ्रं गम्यतामिति तं प्रेषितवान्। तदाह। **आगामिनि** अष्टादशमे सङ्ग्रामे तदन्तरा नारदेन प्रेषितो यवनः वीरत्वाद्युद्धेरसाभिनिविष्टः **प्रत्यदृश्यत** प्रतिकूलतया समागतो दृष्टः। तस्य प्रतिकूलतामाह **रुरोधेति**। स्वयं समागत्य म्लेच्छकोटिभिः **मथुरां रुरोध**। तत्र कारणमाह **त्रैलोक्ये अप्रतिद्वन्द्वः**। चकारादनुभावेनापि। वृष्णींश्च आत्मसम्मितान् तुल्यान् श्रुत्वा नारदात् तदसहमानो रुरोधेति सम्बन्धः ॥४४,४५॥

तदा भगवान् तत्स्थानपरित्यागार्थं निरोधं चिन्तयामासेत्याह **तं दृष्ट्वेति**।

SRI SUBODHINI: There is this story in another "Purana" which says, that after being defeated for the 18th time, Jarāsandha was prayed for by many to go back to his own capital and rule his own kingdom. He was also told to prepare himself afresh. But he did not accept this prayer and went away to do penance. He worshipped Lord Siva very well. Through this penance Lord Siva became very happy. Lord Siva told Jarāsandha to do "service" to the Brahmins, and added that Lord Krishna will not

disregard the boons given by these Brahmins on being pleased with Jarasandha's service. Why? Our Lord Krishna respects pure and good Brahmins. Accepting this advice of Lord Siva, Jarāsandha came back to his city, and called the Brahmins. He made them sit on the throne. The Brahmins became very pleased and gave back the kingdom to Jarāsandha. They gave him various “boons” also. They told, “You will conquer your enemy”. “You will be undefeated in the three worlds”. In this way, Jarāsandha got the “boons”. This news was heard by the sage Narada and the sage, before Jarāsandha could come to attack the Mathura city, went to Kaalayavana and sent him to conquer Mathura city, as he had also taken a vow to destroy the Yadavas. If he does not come now, then, he will have to go to Dwaraka, to kill the Yadavas. There he cannot be confronted at all, as Shri Krishna will remain at Dwaraka, protecting the standards (Maryada) of this world. Hence both the tasks have to be completed (i.e. dealing with Kaalayavana and Jarāsandha) now itself. Deciding like this, the sage Narada, who carries out the secret tasks of the celestial deities, sent Kaalayavana now itself i.e. before Jarāsandha will come. This Yavana was the son of the old Gargācharya. He was not the son of the Maha Yavana, who had prayed for a son to Gargācharya, who in turn blessed the wife of Mahayavana with a son. A boon was given by Gargācharya that, no one will be able to conquer this son at any time. Sometimes before another incident had also happened. In the Yadava assembly, once, the old Gargācharya was laughed at. Due to this, the old Gargācharya prayed to his own son Kaalayavana to come and to attack Mathura city, informing him, that this was the best opportunity for Kaalayavana to conquer the Yadavas and fulfill his father's

wish! Before the 18th time attack of Jarāsandha, as the Kaalayavana was sent by the sage Narada, he was eager to participate in this battle. He came with crores of barbarians and laid siege to Mathura. There was none, who could be his equal in power and strength in all the 3 worlds. The word “Cha” (and) has been used to denote, that even from the point of view of his “prowess and strength”, there was none equal to him. The sage Narada had heard, that the Yadavas were very brave and equal in strength of Kaalayavana. Kaalayavana could not tolerate this at all (i.e. the Yadavas are equal to his strength and power). Hence, with a view to exhibit his strength and prowess also, he laid siege to the city of Mathura.

Then our Lord contemplated on the reason for the giving up of this place, with a view to confer “Nirodha” (pure and total Bhakthi to Him) and other issues. This is described in the next verse.

तं दृष्ट्वाचिन्तयत्कृष्णः संकर्षणसहायवान्।

VERSE 45½ Meaning: “On seeing him, our Lord Shri Krishna began to discuss this issue with Lord Sankarshana, who always supports Him.”

श्रीसुबोधिनी : इदं तु प्रकटचिन्तनम्। अतो गूढाभिप्रायेणैव चिन्तयति। अभिप्रायस्तु स्थानात् परित्याजनीयाः ये निरोद्धव्याः। यथा बृहद्वनात् निष्कासिताः, तथा मथुरातोऽपि निष्कासनीयाः। यदि देशान्तरं न गच्छेयुः, तदा निरुद्धा एव न भवेयुः, लोके तथा दर्शनात्। अतो भगवानेतानन्यत्र नेतुं विचारयति। तत्संमतिव्यतिरेकेण नयने मन्त्रभेदः स्यादिति मर्मज्ञान बलभद्रेण सह मन्त्रयामास। यतोऽयं कृष्णः, निरोद्धार्थमेव प्रवृत्तः। अन्यथा सदानन्दः तेषां न भवेत्, बहिश्चित्तत्वादिति। संकर्षण एव सहायो यस्येति। अतस्तेन सह चिन्तनम्।

चिन्तनवाक्यान्त्याह अहो इत्यादिसार्धैः त्रिभिः ।

SRI SUBODHINI: The “thinking” done by the Lord is being told in an open way, although the “thinking” was done with secret motives and choices. The choice now fell on the idea, that everyone from Mathura should be pulled out to a safer place, as the Lord desired to confer Nirodha on all the inhabitants of Mathura — in the same way He had pulled out all the persons before from the big forest, when the forest fire had broken out. The Lord decided to do this again like before. “If these people are not taken to a new place, they will not get Nirodha in Him at all”. Usually, this is seen in the world also. Our Lord, thus, decided to take all of them to a new place. He now began to think and consulted with Shri Balabhadra, who is also aware of the secrets of all correct actions and of our Lord’s mind! The Lord wanted to keep this “taking them all away” to a different place, a secret, except that Shri Balarama will be the only person, who will be aware of this. The Lord did not regard this as worthy information or beneficial to anyone at this stage. Why did the Lord do like this? Our Shri Mahāprabhuji says that, “OUR LORD KRISHNA HAS MANIFESTED HIMSELF ONLY TO BLESS EVERYONE WITH NIRODHA — If this does not happen, then He will not be hailed as of the Divine form of “eternal bliss” (Sadaanandaroopa). In other words WITHOUT NIRODHA (TOTAL AND PURE DEVOTION TO OUR LORD) A DEVOTEE WILL NEVER EXPERIENCE THE BLISS AT ALL TIMES OR MERGE IN THIS BLISS. THE LORD HAS TAKEN THIS INCARNATION TO CONFER THIS BLISS ON EVERYONE. Why? The devotee’s mind will go out here and there, due to it’s attachment for material objects.

Why did the Lord consult Lord Sankarshana? Why not with anyone else also? Answering this, it is said, that Lord Sankarshana was the best and the only "associate" of our Lord, at all times and none else. Hence the Lord consulted Lord Sankarshana.

The "consultation" is being described in 3 verses from the next verse.

अहो यदूनां वृजिनं प्राप्तं ह्युभयतो महान् ॥४६॥

यवनोऽयं निरुन्धेऽस्मानद्य तावन्महाबलः ।

मागधोऽप्यद्य वा श्वो वा परश्वो वागमिष्यति ॥४७॥

आवयोर्युध्यतोरस्य यद्यागन्ता जरासुतः ।

बन्धून्हनिष्यत्यथवा नेष्यते स्वपुरं बली ॥४८॥

तस्मादद्य विधास्यामो दुर्गं द्विपददुर्गम् ।

तत्र ज्ञातीन्समाधाय यवनं घातयामहे ॥४९॥

VERSES 46, 47, 48 and 49 Meaning: "After much thinking, the Lord told Lord Sankarshana, "Is it not wonderful, that the Yadavas are now confronting sorrow and difficulties from both the sides. How did this happen? Today the great warrior Kaalayavana has laid siege on Mathura and Jarāsandha, too will come today or tomorrow or the day after! At that time, we will be engaged in fighting the Yavana forces. Leaving him and fighting with Jarāsandha will be difficult. Taking this opportunity, the clever Jarāsandha will kill our parents, especially Vasudeva and others. Or he may capture them and take all of them to his own kingdom. Then we will have to put a lot of effort to get them released. Hence, today only, we will make a place (fort) into which no other human being can gain an entry. We will take all our Yadavas and reach that

place (fort) today only and also arrange to kill the Kaalayavana."

श्रीसुबोधिनी : अहो इत्याश्चर्ये। कथमयमकस्मादागत इति, कथं वा सन्धिकालं ज्ञातवानिति। यदूनां वृजिनं दुःखमुभयतोऽपि प्राप्तमिति प्रतिज्ञा। तां निरूपयति। महान् यवनोऽयमद्य निरुन्ध इति। अस्मानिति तै सहाभेदः कार्यार्थं निरूपितः। स्वरूपतोपि महान् महाबलश्च। अद्य महाबल इति उभयोर्ब्राह्मणवाक्यं बलमिति सूचितम्। यावज्जरासन्धो नायाति, तावदनेनैव निरुद्धा इति। तर्हि जरासन्धस्थाने अयमेव जातः, को विशेष इति चेत्, तत्राह मागध इति। मागधोऽप्यद्यैवायास्यति। तर्हि तदबुद्धिः प्रेरणीया, यथाद्यनायास्यतीति चेत्, तत्राह श्वो वा समागमिष्यतीति। तर्ह्यन्तर्यामी वक्तव्यः, श्वोऽपि नानेतव्यः, तत्राह परश्व इति। तर्हिकालो वक्तव्य इत्याशङ्क्य त्र्यधिकपर्याये कोऽपि वक्तुं न युक्त इति वाशब्दं प्रयुक्तवान्। किमद्य श्वो वञ्चनेन आगमिष्यतीत्यत्र तु न सन्देहः। अत उपाय एव कर्तव्य इत्यर्थः। तर्हि उभावपि मारणीयाविति चेत्, तत्राह आवयोर्युध्यतोरिति। उभावजेयौ, अतः प्रधानपरिहारेण केवलबलहनने विलम्बो भवतीति यवनेन सह आवयोर्युध्यतोः सतोः, प्रक्रान्तस्य त्यागायोगात्, यदि मध्ये जरासन्धः चतुरः समागच्छेत्, तदा अस्मानन्यत्रासक्तान् विहाय बन्धून् वसुदेवादीन् हनिष्यति। स्वपुरं वा बद्ध्वा नेष्यति। पश्चान्मोचनार्थं बहु कर्तव्यं पतेत्। मारयितुमशक्य एवेत्याह बलीति। एवं सति यत्कर्तव्यं तदाह तस्मादिति। द्विपदातां मनुष्यमात्रस्य दुर्गमं दुर्गं विधास्याम इति। नन्वेतावदलौकिकं यः करोति स तानेव कथमन्यथा न करोति, किमिति स्थानं त्याजयतीति चेत्? मैवम्। द्वारकादिनिर्माणे न काचिन्मर्यादा बाध्यते अन्यत्र तु ब्राह्मणवाक्यानि बाध्यन्ते। एतदर्थमेव द्वरिकानिर्माणमिति न तत्र ब्राह्मणवाक्यं प्रभविष्यति। सर्वत्राधिकप्रयत्नः साधारण्यं निराकरोतीति। अत एवं पूर्वं बलीति पदम् अत्र च द्विपदमिति। अतो ब्राह्मणा अपि द्विपदा एवेति तेषामपि स दुर्ग एव। पश्चान्निर्भये स्थाने ज्ञातीन् वसुदेवादीन् समाधाय यवनं घातयामहे, तदा विलम्बो न बाधक इति। अन्यथा भगवत्यन्यत्र गते मुचुकुन्दगुहायाम्, वसुदेवादयो भीताः खेदः प्रानुयुः ॥४९॥

एवं निर्धारिते मन्त्रे यदासीत्, तदाह इति संमन्त्रयेति।

SRI SUBODHINI: "How did this Kaalayavana come to attack us, so accidentally? Is it not wonderful? How did he come to know that Jarāsandha was also about to attack us? The Yadavas have now got sorrow and trial from both the sides"; our Lord told like this to Lord Sankarshana. "This great warrior Kaalayavana has come and laid siege upon us". "Upon all of us" — using such words, the Lord indicated, that there was no division between the Yadavas and Himself in carrying out various tasks i.e. they were one all the time. "This Yavana is strong and great". The Lord also told, that Jarāsandha was also strong and great. Both of them have got the boons and blessings of Brahmins. Kaalayavana has now come first to lay siege on our city. Is it then possible for us to destroy Kaalayavana as he is the only one, who has now come to fight with us? Answering this, the Lord says that Jarāsandha, with his huge army, is also expected to attack today or perhaps tomorrow or day after tomorrow, as he is inspired in his intellect, in that way! Thus, if it is certain, that Jarāsandha will definitely attack in the course of the next 3 days, then is it not necessary to devise a strategy to counter his siege? If it is told, that both of them deserve to be killed, then the Lord says, that "both of them do not seem to be conquerable". Thus, by leaving the "head" (ie the king) killing the armies only takes a lot of time. If we were to fight the forces of Kaalayavana and at the same time, if the clever Jarāsandha also comes to attack us, then we cannot afford to leave him also, although we are busy engaged in the fighting with Jarāsandha. If fact, if we ignore him, he will seize this opportunity to kill Vasudeva and others. Or he may take them to Magadha, as his own prisoners. Then, all the more, it will be difficult to get them released. Jarāsandha also cannot be killed easily, due

to his strength and power. When the situation is like this, what is to be done? Our Lord says what is to be done. Where another human being cannot enter or go, such a “fortress” or place will have to be made by us. When the Lord is capable of creating another “place” like this, why does He not deal with these wicked people in any other way? (Kill them). why does He want to uproot His own territory? Our Lord desired that, as He is now acting in the most “human way”, He should not break the rules of conduct (Maryada). The boons and the blessings given to them will be negated, if Jarāsandha and Kaalayavana were made “powerless and weak” (by the Lord using His own powers). As the Lord desired to respect the boons given to them, He decided to create “Dwāraka”, which would ensure that the blessings and boons of the Brahmins will not be negated or affected in any way. The boons and blessings of the Brahmins also will not be effective in this task of creating a new place called “Dwāraka”. Our Lord wanted to avoid “tireless efforts”, as He wanted to put “ordinary efforts” only to confront them.

The word “Bali” has come first, and here whosoever with two feet (Dwipada) i.e. a human being wishes to come first and destroy the Yadavas, they will not be able to do the same, even though they may be the “Brahmins” too! “I will make the fort in such a way, that I am able to save Vasudeva and others, and establish them securely in this place. After this task is completed, I will kill Kaalayavana.” There should not be any delay on this, as Vasudeva and others will become very unhappy and afraid; and, later, our Lord will enter the cave where His great devotee MUCHUKUNDA was present.

In this way, after consulting Lord Sankarshana, the

“decision”, as to what should be done was arrived at The same is described in the following verses.

इति संमन्य दाशार्हो दुर्गं द्वादशयोजनम् ।

अन्तःसमुद्रे नगरं कृष्णोद्भुतमचीकरत् ॥५०॥

दृश्यते यत्र हि त्वाष्ट्रं विज्ञानं शिल्पनैपुणम् ।

रथ्याचत्वरवीथीभिर्यथावास्तु विनिर्मितम् ॥५१॥

सुरद्रुमलतोद्यानविचित्रोपवनान्वितम् ।

हेमशृङ्गैर्दिविस्पृग्भिः स्फाटिकाट्टालगोपुरैः ॥५२॥

राजतारकुटैः कोष्ठैर्हेमकुम्भैरलंकृतैः ।

रत्नकूटैर्गृहैर्हेमैर्महामरकतस्थलैः ॥५३॥

वास्तोष्पतीनां च गृहैर्वलभीभिश्च निर्मितम् ।

चातुर्वर्ण्यजनाकीर्णं यदुदेवगृहोल्लसत् ॥५४॥

VERSES 50 to 54 Meaning: “After consulting in this way, our Lord Shri Krishna, who is the protector of His devotees, created, in the middle of the sea, a wonderful fort (city) of 12 Yojanas (50)

“Our Lord, had arranged everything in this new place by Himself, and this was seen by everyone. The royal pathways were made as per the Vaasthu Sastra; likewise the crossings, streets were all made with a view to enable the traffic to flow smoothly, and also ensured that the air and heat emanating from the houses are not blocked” (51)

“There, there were trees and creepers of a Divine nature and gardens and small bowers were seen. These houses were beautified by these gardens and bowers as also the streets. There were very high tower buildings of glass and precious stones. The front portion of the fort looked as though it was about to touch the sky, equipped with golden Gumpas and embellishments” (52)

“Silver and copper were used to make huge storage places and they were seen with gold Gumpas. Invaluable emeralds were used in all places, the higher portions of the houses which were made with gold were seen studded with precious stones such as rubies and others” (53)

“On all the four sides, there were places dedicated to the protectors of this universe and of mother Durga and others. In the middle, our Lord’s house was seen very beautiful. In all houses of this city, there were terraces installed. This “fort” was full of persons belonging to all the four castes” (54)

श्रीसुबोधिनी : यतो दाशार्हो भक्तरक्षकः। अनेन क्लिष्टकरणदोषोऽपि परिहृतः। ननु कालादिभिरनिर्मितं कथं निर्मास्यति, तथा सति कालादयो वा कथं न प्रतिबन्धं करिष्यन्तीत्याशङ्क्याह **तद्दुर्गमेव** करिष्यति। जलादिदुर्गाः प्रसिद्धाः। अतो नालौकिकं करिष्यति। किञ्च कालहितमपि करिष्यतीत्याह **द्वादशयोजनमिति**। द्वादशात्मा हि कालः। प्रतिपक्षतया वा करिष्यति। अलौकिकत्वाच्चतुरस्रं तत्। सर्वापेक्षया विशेषं वक्तुं तत्रत्यं गुणत्रयमाह। **अन्तःसमुद्र** इति समुद्रमध्ये। न सा पृथिव्यां तिष्ठति, किन्तु भूभिवत् नगर्यप्यन्तरिक्षे समुद्रमध्ये जलोपरि तिष्ठति। अन्यथा नीचे स्थिता भवेत्। तत्र वैलक्षण्यं संभविष्यतीति तन्निराकरणार्थं **नगरमिति**। तत्रापि विशेषः **अद्भुतमिति**। **कृष्ण** इति। सदानन्दः। तेन कृतं स्थानं तत्प्रापकं भविष्यतीति ज्ञापितम्। **अचीकरदिति**। स्वयमेव चकार। **विश्वकर्मणा** कृतमित्येके, त्वाष्ट्रमिति पदात्। वस्तुतस्तु विश्वकर्मणो यावन्नैपुण्यम्, तावदत्र भगवतैव निर्मितमिति। स हि जले कर्तुं न शक्नुयात्। अन्यथा इतो भगवति क्रमेण षड्गुणेष्वपि गतेषु सप्तमेदिवसे तं न प्लावयेत् समुद्रः, विश्वकर्मणो विद्यमानत्वात्। अस्तु वा विश्वकर्मणा कारितमिति। अचीकरद्विश्वकर्मणेति करणं वा।

यत्र नगरे त्वाष्ट्रं विज्ञानमनेकचातुर्ययुक्तं दृश्यते। शिल्पे नैपुण्यं यस्मात् विज्ञानादिति ज्ञानप्रमायां हेतुरुक्तः। किञ्च, रथ्याचत्वरवीथीभिः सहितम्। **यथावास्तु** वास्तुशास्त्रसहितम्। विशेषेण निर्मितम्, चित्रादिरहितेपि

सामान्यनिर्माणेपि वैशिष्ट्ययुक्तम्। दैविकं लौकिकं शास्त्रीयं च ज्ञानं तस्मिन् नगरनिर्माणे प्रतिष्ठितमिति वर्णनावधित्वं निरूपितम्।

विशेषतो वर्णयति। **सुरद्रुमाः** पारिजातादयः। ते उद्यानेषु यत्र। उद्यानं पुष्पप्रधानम्। उपवनं फलप्रधानम्, तैरन्वितमिति सर्वत उभयेषां संबन्ध उक्तः। अन्तर्नगरे वैशिष्ट्यमाह **हेमशृङ्गैर्दिवस्मृग्भिरिति**। एकविंशतिगृहोपरि सुवर्णशृङ्गाणि सुवर्णकलशस्य परितः स्थापितानि। अत एव दिवं स्मृशन्ति। तत्र निदानप्रस्तरानाह **स्फाटिकैः**। स्फाटिकैरेव निर्मिताः अट्टालाः गोपुराणि च।

दुर्गत्वादनसङ्ग्रहाथं रजतैरारकूटैश्च निर्मितानि कौष्ठानि रजतारकूटशब्दादण्। हेमकुम्भैश्च सर्वतः अलङ्कृतम्। घृतदध्याद्यर्थं राजतानि कौष्ठानि। अन्नार्थं तु पैतलनिर्मितानि। सर्वधातूपलक्षणमारकूटपदम् आद्यन्तयोः रजतसुवर्णयोरुपादानात्। उपरिशोभातिशयमुक्त्वा मध्ये शोभामाह **रत्नघूटैर्गृहैर्हैर्मैरिति**। सर्वत्र गृहाः रत्ननिर्मितपदकवत् सौवर्णाः। भूमिश्च मरकतशिलाभिः निर्मितेत्याह। महामारकतानि स्थलानि येष्विति ॥५३॥

अनुपयुक्ता अपि धर्मसाधकाः कौतुकसाधकाश्च गृहाः सन्तीत्याह। **वास्तोष्पतीनां** वास्तुदेवताधिपतीनामिन्द्रादीनाम्। वस्तून्यस्मिन्निति वास्तुदेवता भूमिः, तस्याः पतयः सर्वे लोकपालाः। चकारात् दुर्गादीनामपि। अनेन मध्ये भगवतः परित आशापालानां गृहा इत्युक्तं भवति। **वलभीभि**रिति सर्वत्र छजानिर्माणम्। अनेनाग्रे निर्माणक्रिया कापि नापेक्षितेति सूचितम्। किञ्च, चातुर्वर्ण्यजनाकीर्णम्। चातुर्वर्ण्यैर्जनैः पूर्वमेवाकीर्णम्। तेन ते भगवत्कृता एव जना निरूपिताः। अन्यथा इतो गतानां वंद्यामिव पातो भवेत्। ते हीदानीमपि तिष्ठन्ति। अतस्तत्सन्निधानेन सर्वदा विद्यमानत्वसाम्यात् भगवद्गृहमाह **यदुदेवगृहेण उल्लसदिति**। मध्ये भगवद्गृहम्, चतुर्दिक्षु वर्णचतुष्टयानाम्। आकीर्णमिति किर्मीरितत्वं निरूपितम् ॥५४॥

एवं भगवता स्थाने निर्मिते, विशेषतो निर्माणे कृते पारिजातादीनामनन्यत्वप्रतिष्ठा गमिष्यतीति लोकपालाः सर्वे स्वस्वसमृद्धिं प्रेषितवन्त इत्याह **सुधर्मा**मिति त्रिभिः।

SRI SUBODHINI: Did the Lord take trouble to make this Dwaraka city in the middle of the ocean? Our Lord is “AKLISHTAKARMA” i.e. the one who can do anything without any trouble i.e. easily! Then why did He do such a strenuous task? Our Shri Mahāprabhuji, removing this doubt says, that our Lord is the “protector of His devotees” (Dasaarhe) i.e. **FOR THE PROTECTION OF HIS OWN DEVOTEES, THE LORD DOES NOT HESITATE TO DO ANY TYPE OF ACTION. EVEN IF THE ACTIONS TO BE TAKEN ARE FULL OF TROUBLES FOR THE LORD, THE LORD CERTAINLY DOES THEM, IGNORING THE DIFFICULTIES THEREOF.** But, as a matter of rule, no trouble or stress come to our Lord, as the Lord is able to do everything very easily. The blemish of “difficulty” does not touch our Lord in any way and at any time! Another question arises. Will the Lord make something, which even the factor of “time” (Kaala) cannot make in the “worldly” way? (We should remember here, that the Lord wanted to accomplish everything, in the “human worldly” way only). With a view to remove this doubt only, instead of using the word “city” (Nagara), the word “fort” (Durga) has been used here. Construction of forts in the ocean is well known, and the Lord will not do anything “supernatural” now. By creating this “fort” our Lord also will be beneficial to the factor of “time” (Kaala). This fort will be of 12 Yojanas as the factor of “time” (Kaala) is also of 12 kinds. As this was done almost in a supernatural way, due to the necessity to give a fitting reply to the enemy forces, the “wonderful and astonishing” nature of this fort is referred to. This fort was the best among everything else. With a view to describe the glory of this “fort”, three qualities of this are explained. It is in the middle of the ocean.

That it will not go down into the sea, and this fort is also called as a “city”, which is termed as “wonderful” (Adbhuta). Why and how is it “wonderful”? On this, it is said that the author of this fort is our Lord Shri Krishna only, who is of the Divine form of eternal bliss. The place made by the Lord, will certainly enable everyone to attain Him! In the verse, it is emphatically stated, that the Lord created and made this fort by HIMSELF. Some others say that this city was made by the celestial architect Viswakarma. In fact the various efficiencies and brilliances seen here may tempt everyone to conclude that this was made by Viswakarma only. But we have to say emphatically that our Lord only made this by HIMSELF! — as Viswakarma cannot make like this in water! If it is made by our Lord, then on the departure of our Lord, from this earth, the qualities of our Lord also went away with Him and the ocean gobbled up this city on the 7th day after the departure of our Lord. In other words, this city would have continued forever, if it was not made by our Lord. If Viswakarma was the author of this city, the ocean would not have been able to drown the city, when Viswakarma was alive. Even if it is conceded, that Viswakarma made this city, then also we should conclude, that Viswakarma was only an “instrument” (Kāran), and the real maker is our Lord only. Our Shri Mahāprabhuji gives the example of the instruments of the potter viz. the wheel, stick, mud etc. and the potter being the real author of the pots!

Where dexterous ways of constructions have been used or seen and through science, the efficiency of the maker is also seen and where, very big pathways are there along with four-way crossings — all of these made as per the tenets of “Vaastu — sastra” — this city was seen with all these “best features” and was considered as “unique”.

It was certain that, in the making of this city, the knowledge of the celestials, the worldly and of the scriptures were used. Through these three types of knowledge, it is mentioned, that this city can never be adequately explained. In other words, no other city can be made better than this one.

Now, the special features of this Dwaraka city are being explained. In the gardens of this city, the Divine flower bearing trees of PARIJAATA were planted. The flower of this tree is unique. There were smaller gardens, where other type of trees were planted, and these were seen on all the four sides of the city, and all of these, increased the beauty of the city manifold!

Inside the city, a description of the homes is being done. Houses with 21 stories were seen, and on the top of these towering homes were golden Gumphas with golden embellishments on all the four sides. It looked as though that, they were touching the sky. The stones and the doors/pathways of the city were all made of glasses of various colours.

It was a "fort" and due to this, there was the necessity to keep grains etc. in huge vessels/storage places. It is explained that silver and copper storage places were erected, which were huge and they were adorned with golden Gumphas. For keeping ghee, curd and other liquid materials, silver storage places were made. For storage of food grains, copper storage places were made, and in this way, all types of materials were stored in various appropriate storage places of silver and copper. The houses which were made in the city, were all beautified with studded precious stones in gold. Thus, the houses were made of gold with precious stones studded in them. On

the floor of the houses, emerald studded stones were fixed. Those houses, which would not be used in the ordinary worldly way, but due to the will of our Lord, they fulfilled the needs of the "Dharma" fully as they belonged to the celestial deities of Lord Indra and the protectors of this world. The word "Cha" (and) used, in the verse, has been used, with this thought in mind, that there were houses of mother Durga and others too. Amidst these houses, was situated our Lord's home. The houses of these celestial deities were on all the 4 sides of our Lord's home. The houses for the protectors of this world were also provided.

There were balconies and terraces on all the 4 sides. Usually the terraces are laid out after the full work of the house is completed. All the four "castes" lived in this city (i.e. members of the four castes) and we have to understand, that our Lord had only created or manifested them. If it was not so, the people who go out of this place, to all the four sides of this earth, would have declined, like those who have been imprisoned. Thus due to their nearness, everyone felt the oneness with our Lord, who is the Divine principle ever-existing in everyone in an equal measure. We can conclude, due to this, that these people are there now also. In this way, this city was looking brilliant and beautiful due to the "wealth" of our Lord. On all the four sides, there were houses for the members of the four castes. In the middle of the city was situated our Lord's home. Like a dress, beautified with multi-colored clothes looks brilliant, in the same way, this city also was looking beautiful through various types of houses and people.

In this way, when our Lord created and made this city of Dwaraka, then for beautifying the city, the

“Paarijata” flower plants will be specially planted from the celestial world. All the other celestial deities and protectors of the world, began to send their “gifts” to our Lord. This is described in the next 3 verses.

सुधर्मा पारिजातं च महेन्द्रः प्राहिणोद्धरेः ।

यत्र चावस्थितो मर्त्यो मर्त्यधर्मेन युज्यते ॥५५॥

श्यामैककर्णान्वरुणो हयान् शुक्लमनोजवान् ।

अष्टौ निधिपतिः कोशाँल्लोकपालो निजोदयान् ॥५६॥

यद्यद्भगवता दत्तमाधिपत्यं स्वसिद्धये ।

सर्वं प्रत्यर्पयामासुर्हरौ भूमिगते नृप ॥५७॥

VERSES 55, 56 and 57 Meaning: “Lord Indra sent for our Lord the “royal assembly” of Sudharma and the Paarijata flower tree. Those who sat in this assembly will not undergo old age, death or any other type of sorrow” (55)

“Lord Varuna sent white colored horses, whose one ear only was black. These horses were having the speed of the mind. The Lord of wealth Kubera sent 8 “treasuries full of wealth” and the protectors of this world sent all their provisions and wealth” (56)

“It is our Lord, who has blessed Lord Indra and others, with those things, which they could never attain through their own efforts. All the materials, which all of these celestial deities had with them, have been given only by our Lord only. In view of this, when our Lord manifests Himself in this world, then all these celestial deities offer in gratitude, all these materials, to our Lord. This humble and devoted offering to our Lord, ensures that all these materials remain with them only forever” (57)

श्रीसुबोधिनी : यदग्रे पारिजातहरणम्, तन्मतान्तरभाषया निरूपितम्, तदग्रे विस्तरेण वक्ष्यामः। सुधर्मा देवसभा। नवरत्ननिर्मितेव भूमिरूपा काचित् देवता सुधर्मेत्युच्यते। यत्नोपवेशनमात्रेणैव धर्मो धर्मफलं च भवतीति। चकारादन्येऽपि सुरद्रुमाः। इन्द्रः सिंहासनादिकं च प्रस्थापितवानिति उभयोर्माहात्म्यं वर्णयति यत्न चेति। यत्न सुधर्मायाम्, चकारात् पारिजाता धर्मश्च। अनेन समीपे विद्यमानः सर्वदा नियतमरणधर्मापि तः स्वाभाविकैः मर्त्यधर्मैः न युज्यते। अनेन पूर्वदोषपरिहारोऽप्युक्तः। गुणास्तु सुधर्मापदेनैवोक्ताः। अन्यामपि सम्भृतिमाह श्यामैककर्णानिति। एकः कर्णः श्यामः दक्षिणः। शिष्टः सर्वोऽपि कुन्दसन्निभः। उच्चैःश्रवस एतद्वैलक्षण्यम्। अयं स्वर्गः कर्म चेति उभयबोधनार्थं प्रवृत्तिशास्त्रस्थाने श्यामता निरूपिता। ते चाश्वाः सैन्धवा एवेति ज्ञापयितुं वरुणेन प्रस्थापितमित्युक्तम्। अन्यत्र वर्णान्तरसम्भावना स्यादिति तन्निवृत्त्यर्थं शुक्ला इति। जव एव तेषां श्लाघ्य इति शुक्लाश्च ते मनोजवाश्चेत्युक्तम्। शुक्ले जवाभावमाशङ्क्य समास उक्तः। निधिपतित्वादष्टौ निधीन् प्रेषितवानिति गम्यते। अष्टौ लोकपालाश्च कोशान् भण्डारवस्तूनि। निजस्य स्वस्य स्वस्य अभ्युदयांश्च। ननु स्वयमनेकसुकृतेन प्राप्तं भोगसाधनमधिकारज्ञापकं च किमिति दत्तवन्त इत्याकाङ्क्षायामाह यद्यद्भगवता दत्तमिति। न हि तानि वस्तूनि स्वधर्मोपाजितानि, किन्तु भगवता दत्तानि। यतस्तदाधिपत्यम्, ईश्वरेणैव ह्याधिपत्यं दीयते। तथापि प्रतिदाने को हेतुरिति चेत्, तत्राह स्वसिद्ध्य इति। स्वस्य सिद्धये। अधिकारो हीश्वरेच्छयैव भवति। सा च ज्ञातुमशक्येति यथा तन्नियतं भवति, तथोपायः कर्तव्यः, तद्भगवति दान एवाक्षयं भवति। अतः स्वस्य धनस्य अधिकारस्य वा सिद्धये सम्यङ्निष्पत्त्यर्थं सर्वं प्रत्यर्पयामासुः। ननु भगवता तत्कथं ग्राह्यमिति चेत्, तत्राह हरौ भूमिगत इति। भूमिरपि दत्ता ब्रह्मणे मनवे वा। पुनर्भक्तोद्धारार्थं स्वयमप्यागतः। तन्नयायेन सर्वामपि समुद्धि भक्तेभ्यो दातुं प्रदर्शयितुं वा अपेक्षेतेति प्रत्यर्पणमुचितम्। एतदभिज्ञानाय नृपेति सम्बोधनम् ॥५५-५६-५७॥

यदर्थमेतन्निर्माणं तदाह तत्वेति।

SRI SUBODHINI: Later, the story of bringing down Paarijata tree, which is referred to, has been explained

In this way, when our Lord created and made up the city of Dwarka, then for beautifying the city, the

by people of other traditions. We will deal with this, in detail at a later stage. The flooring done, through the 9 gems, is presided over by a celestial deity called as "Sudharma". Where, just by mere sitting, one attains the result of one's "Dharma" (righteousness). Hence by the word "Sudharma", we have to understand it as "the assembly of the celestial gods" (Devasabha). The word "Cha" (and) used here, denotes that not only the Paarijata flower tree, but many other celestial trees were gifted to our Lord.

Lord Indra sent thrones and other materials. The Lord's "assembly" or court had the Parijaata flowers and "Dharma" ruled all His actions (i.e. justice and righteousness). The word "Cha" used here denotes the "use" of all these things. It is said that, those who live near these materials, and who are going to die are saved from this sure scourge of death i.e. they do not die! The other "gifts" sent by Varuna are being explained. These horses were pure white in their bodies with one ear being black! These horses were greater than the celestial horse called as "UCCHAISRAVAS". These horses were heavenly, and were also useful in this "human" world. These horses were originated from the "Sindhu" ocean. With a view to make us realize this, it is said that these horses were sent by Lord Varuna. As their one ear was black, and are referred to as heavenly in nature, as per the scriptures. Their other "ear" symbolized the "actions" (Karma) which takes one to the "heaven". They were very swift in their running. The 8 "protectors" of this world, being the Lords of "wealth", had sent to our Lord all types of grains and other food materials for being stored in Dwaraka. Whatever "bounties" they had through the blessings of our Lord, they now offered, humbly, all of these, at the lotus feet of our Lord.

The 8 protectors of this world, had attained their "bounties" due to their "good deeds" (Punya) and why did they offer all these to our Lord, as they had secured them through their good deeds? Our Shri Mahāprabhuji answering this says, that all these materials were not gathered by them through their own "qualities and virtues (deeds)", but they were all given to them by our Lord only. Hence, in reality the "ownership" on all these rests on our Lord only. Moreover the authority to be the 8 protectors of this world was also blessed on them, by our Lord only. Hence, they were very happy to return everything to our Lord! Why did they return all these to our Lord? Our Shri Mahāprabhuji replies pointing to the words used in this verse. "For attaining their own prosperity" – i.e. as all authority flows to a person, as per the desire and will of our Lord only. No one can decipher clearly the will and desire of our Lord. Thus an intelligent person should act in such a way, that this authority etc. comes to his lot from our Lord, only. This authority becomes permanent and everlasting when everything is offered to our Lord in a choiceless devoted and guileless manner. That is why, all these celestial deities offered their wealth and authority at the holy feet of our Lord. **WITH THE GRACE OF OUR LORD ONLY, AUTHORITY AND WEALTH BECOMES FOR EVER – WHEN ALL OF THESE ARE OFFERED TO HIM BACK!**

When does our Lord take back the authority and wealth, once He has given the same to the devotee? Our Shri Mahāprabhuji replies to this by stating that **OUR LORD TAKES THEM BACK AS HE HAS A LOVING DESIRE TO GIVE ALL THESE TO HIS DEVOTEES. OUR LORD DOES EVERYTHING FOR HIS DEVO-**

TEES. Like our Lord, resides Himself in Sri Vaikuntam and He blesses Brahma and Manu, with the entire earth. EVEN THEN OUR LORD, FOR THE SAKE OF HIS DEVOTEE, MANIFESTS HIMSELF ON THIS EARTH. OUR LORD IS ALWAYS DESIROUS TO GIVE EVER-LASTING WELFARE AND PROSPERITY (OR EVEN TO SHOW THEM TO HIS DEVOTEES) TO HIS DEVOTEES. Hence, the offering of these materials, by the 8 protectors of this world, is indeed appropriate. To emphasize and make us understand this only Shri Sukadeva has addressed king Parikshit as "Oh king!"

For whose sake "Dwaraka" was created is being explained through the next verse.

तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः ।

प्रजापालेन रामेण कृष्णः समनुमन्त्रितः ॥

निर्जंगाम पुरद्वारात्पद्ममाली निरायुधः ॥५८॥

VERSE 58 Meaning: "After consulting the protector of the citizens of Mathura Shri Balarama, our Lord Shri Krishna, who is the remover of sorrow of His devotees and who was wearing a garland of fresh lotus flowers, without taking any weapon, set out of this city and carried everyone in Mathura, through His "Yogic" power and glory, and got them established in Dwaraka. Then He came back to Mathura."

श्रीसुबोधिनी : अणिमादयो हि योगस्य सहजफलानि। इदं तु वक्ष्यमाणं योगस्यानुभावस्य फलम्। यथास्थितान् शयानान् सर्वानेव तेषां दुःखनिराकरणार्थं तत्र द्वारकायां नीत्वा स्वयं पुनरागतः। तत्रत्यप्रजानां देशवासिनां दुःखनिवृत्त्यर्थं बलभद्रं निरूप्य प्रजापालने अङ्गीकृते तेन प्रजापालने वस्तुतोपि रामेण रत्युत्पादकेन कृष्णः स्वयं सदानन्दः नातः परमत्र मथुरायां स्थेयमिति ज्ञापयन्निव साधनानुमतिं गृहीत्वा फलरूपः ततो निवृत्त इत्याह निर्जंगामेति।

नितरां गमनं नित्यसन्निधिरूपेणापि ततो निर्गत इति ज्ञापयितुम्। नित्यक्रियारूपेण तु वर्तते इति न काप्यनुपपत्तिः। पुरद्वारादिति निर्गमनं सर्वजनीनं भवत्विति। निर्गच्छता भगवता द्वयं ज्ञापितमिति विशेषणद्वयमाह पद्ममाली निरायुध इति। ततः कीर्तिनीता, रक्षा तु कृतेति। एवं निर्गमनस्य प्रयोजनमग्रे स्पष्टं भविष्यति ॥५८॥

इति श्रीभागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धे उत्तरार्धे प्रथमाध्यायविवरणम् ॥१॥

श्रीभागवत-पञ्चदशोऽध्याय विवरणं

SRI SUBODHINI: The powers of becoming like an “atom” etc. are all effects of practicing Yoga. Our Lord is “Yogeshwara” – the Lord of all “Yogas”. Hence, when all the citizens of Mathura were “sleeping”, He carried them, through His Yogic power to Dwaraka. Then He came back to Mathura. The reason for taking each and everyone from Mathura was His keen desire to end and remove their sorrows, as they all will suffer pain and sorrow by remaining in Mathura.

Our Lord had consulted Shri Balarama on this “transfer” of all citizens – with a view to remove their sorrow only and for conferring on them His love and devotion, as the Lord is the “originator of true love”. Shri Balarama had accepted our Lord’s suggestion. Our Lord is by Himself of the Divine nature of eternal bliss (Sadaananda). After this, they decided, that they should not live, anymore, in Mathura. It looked as though the Lord got the approval from Shri Balarama (who symbolized “Saadhan” or efforts) and Shri Krishna came back to Mathura as the “result” (Phalam). Although our Lord is always present in Mathura, even then, it is told that He came to Mathura! **OUR LORD IS PRESENT IN MATHURA IN HIS DIVINE FORM OF “ACTION”**

2. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

that our Lord, without any "weapons" came out of Mathura, only wearing the garland of fresh lotus flowers. He did this, because our Lord's weapons symbolize the "spiritual principles". He gave them up at Mathura only and left. He wanted to infatuate Kaalayavana, that the Lord was without any fear, and that He is able to go out freely without any weapons. This also ensured the "fame" of our Lord. That is why, our Lord was wearing the garland of fresh lotus flowers, which symbolizes His "fame". Kaalayavana was advised by the sage Narada and our Lord gave him His "Darsan" to bless him (Kaalayavana) with liberation. Then the Lord was followed by Kaalayavana and his destruction also took place through the "eyes" (of Muchukunda) and his fire of knowledge. All these have been explained. The effect of "Nirguna - Kriya" (action done with a mind, which has gone beyond the three qualities) is "liberation". But he will get (i.e. Muchukunda) it only, when the right time will come for him. This is being explained through the following verse.

श्रीशुक उवाच-

तं विलोक्य विनिष्क्रान्तमुज्जिहानमिवोडुपम् ।

दर्शनीयतमं श्यामं पीतकौशेयवाससम् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "On seeing our Lord Shri Krishna, who was wonderfully beautiful with a blue hue and form, wearing His yellow silk dress, who was looking very special and like the clear full moon, coming out of Mathura city, Kaalayavana, with a view to catch our Lord, began to run after Him."

श्रीसुबोधिनी : तं विलोक्य वासुदेवोऽयमिति निश्चित्य, तं जिघृक्षुरन्वधावदिति षष्ठेन संबन्धः। तत्रादौ लिभिस्तद्वृष्टं रूपं वर्णयति। पञ्चदशकलापूर्णमिव तावद्विर्विशेषणैः। अतः प्रथमतः चन्द्रदृष्टान्तेनैव निरूपयति। विशेषेण निष्क्रान्तम्. यथा उदयाद्रेश्चन्द्रः. न त राहोर्मखात्, नापि मेघेभ्यः।

तथा भगवानपि न मारयितुं, नापि भयमुत्पादयितुं, भयेन वेति तदाह उज्जिहानमिति। प्रथमदर्शनापेक्षया द्वितीयदर्शने अधिककान्तियुक्तः प्रतीयत इति। ननु विशेषकान्तिप्रदर्शनं किमर्थमित्याशङ्क्याह उडुपमिवेति। चन्द्रो हि नक्षत्राणां रक्षकः। यदि तत्तनक्षत्रे न गच्छेत्, गत्वा वा तं न प्रकाशयेत्, स्वरूपतः फलतश्च, तदा नक्षत्राणां वैयर्थ्यमेव स्यात्। तथा भगवान् नारदादीनां रक्षार्थं तदुपदिष्टेषु स्वानुभावं ख्यापयितुं प्रतिक्षणं रूपवैशिष्ट्यं प्रकाशितवानित्यर्थः। किञ्च, तस्मिन् दृष्टे युद्धार्थं समागतानां क्रोधः कदाचिद्भवेत्, ततश्चासन्मत्या मोक्षो न भवेदिति भगवान्स्वस्वरूपं सुन्दरत्वेनैव प्रकाशितवानित्याह दर्शनीयतममिति। दर्शनीयोऽतिसुन्दरः। अत्याश्चर्यं हि परस्मै प्रदर्श्यते। स्वस्यापि पुनः पुनर्द्रष्टव्यो भवति। श्याममिति। रसात्मकता निरूपिता। सर्ववेदयुक्तत्वमाह पीतकौशेयवाससमिति। नग्नान् मुक्तिरिति वैदिकः सिद्धान्तः। 'आद्यन्तमध्ये बद्धो हि वेदेनामृतमश्नुत' इति।

कच्छाशिखोपवीतानि बन्धनान्याह वेदतः।

पीतवर्णं कौशेयं वासो यस्येति। वेदो यज्ञो देवाश्च पदत्रयेण परिगृहीताः। छन्दोमयं पीतमिति। कौशेयं क्षौमम्। 'सौम्यं वै क्षौम'मिति श्रुतेः। सर्वदैवत्यं वास इति च। अन्यथा पीताम्बरमित्येव ब्रूयात्। भगवदीयं हि न प्राकृतप्रकृतिकं भवतीति विशेषणवैयर्थ्यं च ॥१॥

एवं धर्मरूपतां निरूप्य अर्थरूपतामाह श्रीवत्सवक्षसमिति ।

SRI SUBODHINI: On seeing the Lord, Kaalavyana decided in his mind that the person who is coming out of the city is "Vaasudeva" (our Lord Shri Krishna) only. With a view to catch our Lord, he began to run after our Lord. Our Lord's "form" is being described in 3 ways. With all the 15 parts (Kalaa) of the full moon, our Lord was looking so very beautiful. Hence, He is compared to the moon. Like the full moon, having got released from the face of the planet Rahu or the rising moon on the Udayachala mountain. This full moon gives "Aananda" (bliss) to everyone. Likewise, our Lord also did not go

away to kill, nor to infuse fear in the mind of anyone or He did not run away, out of His own fear, but to bless and confer on everyone His own "bliss" (Aananda) and for this, He has now come out of this city. The moon adds luster everyday, till it becomes the full moon. Why the mention of "special kind or way" has been described? Answering this, our Shri Mahāprabhuji says, that the moon protects the stars. If it does not reach every star with its own "brilliance" (Prakāsam) and make the star shine, with its own "brilliance" then, the stars will be left without their brilliance and will become unseeable (i.e. their form will not be seen). Then, the birth of these stars too will be rendered a waste. In the same way, our Lord also, with a view to keep the words (i.e. to honour) of the sage Narada and His devotees, went before the person (Kaalayavana) to whom they had given instructions and advice, with a view to manifest His glory and during each moment, He began to show more and more of His "special" Divine nature. Perhaps on seeing the Lord, the warriors, who had come to fight, may get anger. To avoid this, as this anger will stop the liberation of Kaalayavana, our Lord made His own form very beautiful and gave His "Darsan". Due to this, none could get anger or become "unacceptable" (i.e. to be hated). The Lord, with His special "beauty" made all the enemies in utter surprise and wonder! The Lord was seen by everyone again and again as His body had a beautiful "blue" colour. This word "blue" denotes and describes our Lord's "blissful" nature — like the dark blue clouds are filled with water. Through the use of the words "wearing a yellow dress" it is explained that "INSIDE ME, THE VEDAS, THE GODS AND THE SACRIFICES ARE ALL STATIONED". In fact the Vedas say that, "He who has got a dress in the

upper portion, in the middle and in the lower portion, he will be able to drink nectar, through the Vedas". In other words, he who is "naked", cannot attain "liberation". It has been said in the Vedas that, "The dress in the lower portion, the tuft of hair on the head and the sacred thread are three bondages or binding forces". He who has these three, attains "liberation", as prescribed through the verses of the Vedas. HENCE OUR LORD, THROUGH HIS YELLOW COLOUR, HAS BOUND HIMSELF WITH THE VEDAS; WITH THE DRESS, THE SACRIFICE (YAGNA) AND WITH HIS DRESS IN THE LOWER PORTION, ALL THE CELESTIAL GODS. If the Lord was not "wearing and carrying" all these three, (i.e. Vedas, Yagnas and celestial gods), in the verse, the reference will be only to our Lord "dressed up in Pitambara cloth". But the reference given here is "PEETAKOUSEYA VAASASAM" AND NOT "PITAMBARA DHARAM". All the materials of our Lord are "supernatural" i.e. not "natural" or "ordinary", and the reference to the "special" nature is to this quality only.

In this way, after describing the Divine form, quality and nature of our Lord, through the next verse, the Lord's Divine form of "wealth" (Artha) is being described.

श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ।

पृथुदीर्घचतुर्बाहुं नवकञ्जारुणेष्वक्षणम् ॥२॥

VERSE 2 Meaning: Our Lord was wearing the "Srivatsa" symbol on His chest; wearing the brilliant Kaustubha gem on His neck; with His four long and sturdy arms and having eyes of the sparkling reddish hue of fresh lotus flowers!. On seeing our Lord, who looked like this...."

श्रीसुबोधिनी : श्रीवत्सी वक्षसि यस्येति। दक्षिणावर्तरोमरेखायां सुवर्णरेखावत्तेजोविशेषः श्रीवत्सशब्देनोच्यते। वक्षसि जीवः सन्निहित इति तत्रैव भगवता अर्थः स्थापितः सुतराम्। दक्षिणः स्तनो धर्मो भवतीति धर्मप्रतिष्ठित एवार्थो भगवता परिगृहीतः। अत एव तत्र जीवप्रतिष्ठामाह। **भ्राजत्कौस्तुभेनामुक्ता** कन्धरा यस्येति। 'पुरुषः काममय' इति कामस्तन्निरूपणेन निरूपितः। मोक्षस्तु स्वेनैव दीयत इति प्रसङ्गादन्यदानमपि चतुर्भुजत्वेन निरूपयति पृथुदीर्घेति। पृथवो दीर्घाः चत्वारो भुजा यस्येति। कृपया ज्ञानमपि प्रयच्छतीति ज्ञापनार्थमाह **नवकञ्जारुणेक्षणमिति**। नवकमलवदरुणे ईक्षणे यस्य। नूतनत्वेन कालाग्रासः, कञ्जत्वेन सात्त्विकता, अरुणत्वेन राजसता च, ईक्षणस्य निरूपिता। तेन सरसा सदया ज्ञानदृष्टिर्भगवदीया भक्तिं साधयतीति पञ्चमोऽपि पुरुषार्थो निरूपितः ॥

प्रार्थनावसर इति ख्यापयति नित्यप्रमुदितमिति ।

SRI SUBODHINI: On the holy body of our Lord, on the right side of His chest, the small cluster of hair was golden, and is seen with all the special brilliant features. This is called as the "Srivatsa" symbol, and this adorns the chest of our Lord. The Jivas (souls) are all situated near to His chest, and that is why, our Lord has kept this symbol of "wealth" (Goddess Mahalaxmi) in this place. The right side of the chest symbolizes "Dharma" (righteousness, and that is why our Lord has accepted "wealth" deeply rooted and stationed in "Dharma" (THIS IS TO TEACH ALL JIVAS THAT "WEALTH" WHICH IS NOT BASED ON "DHARMA" IS LIKE A HOUSE WITHOUT A FIRM FOUNDATION). The Jivas (souls) are stationed in this place. The most brilliant Kaustubha gem is worn by our Lord on His neck. Through this, the Lord has shown that, "I am accepting and wearing "desires" also" — as the Vedas say, "A person is full of desires" (PURUSHAKAAMAMAYAHA). Our Lord has proved this saying of the Vedas. "Libera-

tion" is conferred by our Lord Himself. He also bestows all other blessings and various gifts, when an opportunity arises. This is denoted by our Lord having four arms (so that He can give more and more to His devotees). The Lord has 4 big, long, and sturdy arms. Out of His compassion, He blesses the devotee with spiritual knowledge (Jnana) also. With a view to make us realize this compassion of our Lord, in this verse, His eyes are compared to fresh lotus flowers – reddish in hue – the eyes are always "new". Through this, it is said, that the devotee on whom the gracious eyes of the Lord falls, the factor of "time" (Kaala) cannot make this person, it's "victim" i.e. this devotee goes beyond the control of birth and death, having attained our Lord, on an everlasting basis! By comparing to the lotus flowers, our Lord's "Satwik" nature is described and manifested. The "reddish hue" in the eyes has originated the "Rajasik" nature. Through these, it is said that our LORD IS ALWAYS FULL OF BLISS (RASA) AND COMPASSION (DAYA) AND HIS "VISION OF JNANA" (JNANADRISHTI) CONFERS, ON THE DEVOTEE ON WHOM IT FALLS, GREAT "BHAKTHI" TO OUR LORD. IN OTHER WORDS THIS JIVA BECOMES AN IDEAL DEVOTEE OF OUR LORD. In this way the "5th" main goal of one's life also has been described. ("Bhakthi" or devotion to our Lord is the highest (5th) main goal of one's life).

This is an appropriate time for prayer – this is explained in the next verse.

नित्यप्रमुदितं श्रीमत्सुकपोलं शुचिस्मितम् ।

मुखारविन्दं बिभ्राणं स्फुरन्मकरकुण्डलम् ॥३॥

VERSE 3 Meaning: “Our Lord is the symbol of eternal and everlasting “Aananda” (bliss); always brilliant and enlightened; having very beautiful cheeks; having a soft sweet smile on His face at all times, which enchants the minds of everyone; wearing very brilliant and shining earrings of the shape of whale fish; our Lord was seen with such a Divine lotus like face! On seeing Him....”

श्रीसुबोधिनी : एवं सर्वपुरुषार्थदातारं भगवन्तं निरूप्य, मुखारविन्दमपि पञ्चभिर्विशेषणै, विशिष्टं पञ्चपर्वविद्यारूपं स्वतन्त्रभक्तिमार्गत्वेन निरूपयन्नाह श्रीमदिति। मुखारविन्दं बिभ्राणमिति भगवद्विशेषणम्। स मार्गो भगवत्तैव स्थाप्यत इति ख्यापयितुम्। तदपि श्रीयुक्तं भवति परमसुन्दरम्। भगवानिव। सुष्ठु कपोले यस्येति। प्रवृत्तिनिवृत्तिप्रकारेणापि रसानुभवस्थानयुक्तम्। शुचि शुद्धं स्मितं यस्मिन्निति। सेवनार्थमेव समीचीनं मोहं संपादयति, नान्यथेति निरूपितम्। स्फुरन्ती मकरसदृशे कुण्डले यस्येति। बहिर्निर्गमने ग्रासार्थं स्थापिताविव मकरतुल्यौ वेदौ निरूपितौ। मोक्षदित्सया गच्छन् भगवन्मार्गं भक्तिमार्गं च स्थापयतीति निरूपितम् ॥३॥

एतादृशो भगवानेव भवतीति नारदशिक्षया ज्ञातवानित्याह वासुदेवे ह्ययमिति।

SRI SUBODHINI: After explaining, in this way, the beloved Lord's form, who blesses the devotee with all the main goals of one's life, now, description is being given on His lotus like face — which has 5 “special” qualities, of the nature of the 5 principles (divisions) of spiritual knowledge (PANCHAPARVA VIDHYA-ROOPA) from the point of view of the independent path of Bhakthi or devotion to our Lord (i.e. due to it's nature of blessing the devotee, by itself, with Bhakthi to our Lord). This “independent path of Bhakthi is established and sustained by our Lord, as He only can bless a devotee, with this “Bhava” (nature) of Bhakthi. The purport of all these references is TO POINT OUT, THAT ONLY OUR LORD

Our Lord has proved this saying of the Vedas. “Liber

CAN CONFER LOVE OR BHAKTHI TO HIM. So it is said that our Lord's "independent symbol of Bhakthi" is His lotus like beautiful face. This "Bhakthi" is as beautiful as our Lord Himself. The cheeks of His lotus face are so very beautiful, through which, those who follow either of the spiritual paths of "action" or "renunciation" (PRAVRUTHI AND NIVRUTHI) can experience the nectarian sweetness and taste of His bliss (Rasa). His pure, mind-enchancing, soft, sweet smile, creates the "attachment of love and Prema" in the mind of the devotee, to enable him to render "Seva" (service) to our Lord. (This is called as the true "MOHA" (infatuation). All other "infatuations" of a worldly nature are useless. This NEVER MAKES A DEVOTEE GET INFATUATION FOR ANY OTHER NATURE OR FOR ANY OTHER OBJECT. In His ears of His lotus face, our Lord has worn earrings, of the shape of a whale (Makara), which were shining brilliantly. The purport of this is that, HE WHO GIVES UP THIS PATH OF BHAKTHI OR DEVOTION IS SWALLOWED BY THESE "WHALES" SYMBOLIZING THE VEDAS". In other words, they will come under the control of "time" (Kaala) (i.e. they will go out of the control of our Lord). The purport of all this is this. OUR LORD HAS MANIFESTED HIMSELF WITH SUCH A BEAUTIFUL FORM FOR THE SAKE OF GIVING LIBERATION AND FOR ESTABLISHING THE PATH OF BHAKTHI AND SUSTAINING IT. This is explained, with all these.

Only our Lord can be like this and this fact was learned through the "instruction" of sage Narada. This is being explained through the next verse.

वासुदेवो ह्ययमिति पुमान् श्रीवत्सलाञ्छनः ।

चतुर्भुजोऽरविन्दाक्षो वनमाल्यतिसुन्दरः ॥४॥

VERSE 4 Meaning: "Our Lord has His glorious symbol of "Srivatsam"; with a Divine form of four arms; having lotus like eyes; has worn also His famous "Vanamaala" garland, and He is so very fabulously beautiful and He is the primordial Purusha (the Lord of the Universe). Hence He is Vaasudeva."

श्रीसुबोधिनी : सत्त्वे भाविर्भूतः मोक्षदाता वा अयमेव वासुदेव इति निश्चयं कृतवान्। कथं निश्चय इत्याशङ्क्य असाधारणानि षड्गुणरूपाणि षड्विशेषणान्याह। इतीति निश्चयार्थः। यतः पुमान्, न तु प्रकृतिः। दिव्यदृष्ट्या पश्यतीति सर्वजगतः प्राकृतत्वं, भगवतः पुरुषत्वं च, दृष्टवान्। अनेनैश्वर्यमपि निरूपितम्। 'विष्णोस्तु त्रीणि रूपाणी'ति वाक्यात् तेषां पुरुषरूपत्वं न बाधकम्, प्रत्युत मूलस्य पुरुषत्वे तेषां पुरुषरूपत्वमुपघत इति साधकत्वमेव। श्रीवत्सो लाञ्छनं यस्येति। क्रियाशक्तिः पूर्णा वीर्यत्वेन निरूपिता। भगवत्येव सा यतः। ततो यशो निरूपयन् सर्वपुरुषार्थदातृत्वे तद्भवतीति चतुर्भुजत्वमाह। ततो दृष्ट्यैव तापहारकत्वं भक्तिप्रदत्वेन निरूपयन् श्रियं निरूपयति अरविन्दाक्ष इति। रविव्यतिरिक्तान् सर्वानेव द्यति खण्डयति। महातेजस्विनमेव स्थापयतीति तादृशमक्षि निरूपयन् श्रियं भक्तिं च निरूपितवान्। वनमालां अन्तः प्रवेश्य ज्ञानवत्तिष्ठतीति ज्ञाननिरूपणेन पूर्णता निरूपिता। अतिसुन्दरः सर्वथा कल्मषाभावात्। देशपरित्याग एव हि वैराग्यमिति। अतः कारणात् वासुदेव इति निश्चयः ॥४॥

SRI SUBODHINI: He, the Lord (whom I am seeing) is Vaasudeva — the Lord who has manifested Himself with the quality of "Satwa", and is also the giver of liberation. He decided like this. how did he decide like this?. With a view to explain this, our Lord's "extraordinary" 6 qualities are referred to here, proving them, with 6 special "attributes" referred to in this verse. The word "yes indeed" (Iti) used here, indicates this "certainty" (i.e. our Lord is the highest truth Shri Vaasudeva). **OUR LORD IS THE PRIMORDIAL PURUSHA — AND NOT**

THE PRIMORDIAL NATURE ONLY (Although the primordial nature (Prakruti) has manifested from our Lord only). He saw with his "Divine eyes" that all this universe is "natural" i.e. "created" or "made", and this one Lord only is the supernatural Divine Purusha – the ultimate truth! By explaining or telling like this, our Lord's virtue of "opulence" (Aishwaryam) has been indicated. "Lord Vishnu has three forms" – as per this Vedic saying, in our Lord's absolute original Divine form as "Purusha" there is nothing of the nature of "Prakruti" or matter. Hence, due to this root-form of being "Purusha", the Lord's manifestation now is also the same form of being "Purusha". Our Lord has the "Srivatsam" symbol on His chest. He has shown His ultimate "power of action" (KRIYASAKTHI) and this symbol exhibits our Lord's virtue of "VEERYAM" (valour) as this "power of action" is in our Lord only. As the Lord is the "giver of all the major goals" of one's life, this virtue of our Lord is called as "Yash" or fame. Describing this, it is said, that our Lord has 4 arms and He blesses His devotees with the four main goals of a human life with His four arms.

OUR LORD WITH HIS OWN DIVINE FORM BLESSES HIS DEVOTEES WITH BHAKTHI, WHICH IS THE LAST AND THE HIGHEST GOAL, WHICH ONE SHOULD ATTAIN. AND THIS IS BLESSED BY OUR LORD OUT OF HIS VIRTUE OF COMPASSION (KRIPA).

By describing the Lord as with "lotus like eyes", it is said that OUR LORD'S VISION OR "DRISHTI", LIKE A LOTUS FLOWER, REMOVES THE SORROW OF SEPARATION (VIRAHA) FROM THE LORD AND BESTOWS THE COOLNESS OF BHAKTHI ON A DEVOTEE. THROUGH THIS, OUR LORD'S VIRTUE OF "SHRI" (WEALTH) IS INDICATED.

Our Lord having "lotus like eyes" can also be explained in another way i.e. our Lord's "eyes" can condemn everything except the "sun" — this reference proves, that our Lord's eyes are "gloriously brilliant" (MAHATEJASWI). By telling like this, it is explained that the "eyes" are bestowers of "Shree" (wealth) and "Bhakthi" (devotion).

By wearing His "Vanamala" (garland of 5 forest flowers) our Lord has indicated that our Lord establishes Himself in our inner-minds, like spiritual knowledge (Jnana). This also exhibits His "total" (Poornata) absolute nature. (i.e. HE IS THE ALL, BEING ALL). Our Lord is exquisitely beautiful. This denotes that the Lord has no "blemish" in Him. Our Lord giving up Mathura city, is His 6th virtue of "detachment" (Vairagyam). Thus, as our Lord is invested with the 6 Divine virtues, it is certain that our Lord is Shri Vaasudeva only.

लक्षणैर्नारदप्रोक्तैर्नान्यो भवितुमर्हति ।

निरायुधश्चलन्पद्भ्यां योत्स्येऽनेन निरायुधः ॥५॥

VERSE 5 Meaning: "The beautiful Divine features and signs of our Lord, which the sage Narada had described, are all in this Divine form of our Lord only! Hence this "Lord" is not anyone else. Our Lord is going away, on foot, without carrying any weapons. Hence I will also fight with Him, without resorting to any weapon."

श्रीसुबोधिनी : किञ्च, लक्षणैरिति। नारदोक्तैः वासुदेवादैन्यो भवितुं नार्हति। पुराणान्तरादत्र कथानुसन्धेया। गतो हि नारदः कालयवनमाह। यादवाः त्वत्सदृशाः इति, परं कृष्णो रक्षकः स च सर्वथा ज्ञातुमेवाशक्यः। कुतो जय्यः। कथमशक्य इत्याकाङ्क्षायां नूतनान्यनेकानि रूपाणि संपादयतीत्युक्त्वाह तं त्वं न ज्ञास्यसीति। ततो विशेषजिज्ञासायां लक्षणानि निरूपितवान्। स एकाकी निरायुधः अयुध्यमानः सर्वाभरणभूषितः पदातिर्निर्गमिष्यतीति। तं

यः सायुधः अश्वाद्यारूढोनुगच्छेत्, तं पापं प्रसर्पदिति। कालयवनस्यापि स्वपापादेव भयं, नान्यत इति निरूपितम्, अतोऽस्मिन्नारदोक्तलक्षणानि वर्तन्त इति वासुदेवश्च। तर्हि किं करिष्यसीत्याशङ्कयामाह निरायुध इति। यतोऽयं निरायुधः पद्भ्यां च चलन् गच्छति, अतोऽहमपि निरायुध एव गमिष्यामि, पद्भ्यामेव चलन्, ततो योत्स्ये मल्लप्रकारेण। अनेन सह युद्धार्थमेव यतः समागतमिति। अहमपि निरायुधः, अयमपीति ॥५॥

SRI SUBODHINI: “Sage Narada had told me (Kaalayavana says) about the distinguishing Divine signs of our Lord Shri Krishna. “I am now certain that this is the “Lord Vaasudeva”. No one else can be like this Lord!” Our Shri Mahāprabhuji says that, we have to remember another “Puranik” story here. Sage Narada had come and told Kaalayavana, “Though the Yadavas are of equal capacity like you, their protector is Lord Shri Krishna and He is very difficult to be properly identified”. Then Kaalayavana had asked the sage, “How, then will I get victorious? What is the problem in identifying this Shri Krishna?” Sage Narada had replied, “Shri Krishna has the capacity to transform Himself into many and new forms. Hence you will not be able to identify Him.” Then Kaalayavana expressed his desire to know from the sage, the way to spot our Lord and identify Him. Then the sage Narada explained to Kaalayavana, the distinguishing features of our Lord Shri Krishna as “The Lord will walk on His foot, without carrying any weapon, adorning Himself with all the ornaments, and will be also not fighting. He who goes behind Him, will incur a grave sin”. On hearing these words of the sage, Kaalayavana got afraid of himself only (i.e. not from the other). This story has been told in the other Purana. Now as per the description of the distinguishing features of the Lord, Kaalayavana saw that all these “features” fitted well with our Lord, as the Lord

was fully adorned with various ornaments, but going on foot, without any weapon. He now thought as to what he should do and decided that, when the Lord Himself was going on His foot, without carrying any arms, then, "I should also not carry any weapon and I should also chase Him by foot only, and will fight with Him through a bout of wrestling, as I have come all the way to fight Him only. The Lord also is without any weapon, and I will also be like Him"!

इति निश्चित्य यवनः प्राद्रवन्तं पराङ्मुखम् ।

अन्वधावज्जिघृक्षुस्तं दुरापमपि योगिनाम् ॥६॥

VERSE 6 Meaning: "Determining like this Kaalavyavahana, with a view to capture Lord Shri Krishna, who was running away, without seeing him, began to run after our Lord, whom even the Yogis cannot capture or control!"

श्रीसुबोधिनी : इतीति। एवं निश्चित्य पराङ्मुखमपि भगवन्तं प्राद्रवत्। नारदो हि हितप्रश्ने उक्तवान्। यथा भगवान् करोति, तथा कर्तव्यमिति, तदा ते जयः जीवनं च भविष्यतीति। तदनेनान्यथाबुद्धम्। भगवान् पराङ्मुखः, अयं भगवत्सम्मुखो भूत्वा सर्पणं कृतवानिति। वाक्याज्ञाने हेतुमाह यवन इति। जातिदोषात् न ज्ञातवानित्यर्थः। यदि गच्छति भगवति तूष्णीमयं तिष्ठेत्, बलभद्रेण वा युद्धं कुर्यात्, तदा जयो भवेदपि, भगवांश्च सम्मुखमागच्छेत्, तथागमने प्रयोजनाभावात्, अतः पराङ्मुखमपि भगवन्तं प्राद्रवन्तं जिघृक्षुः सन्स्वयमन्वधावत्। ननु जिघृक्षया गमनमुचितमेवेत्याशङ्क्याह योगिनामपि दुरापमिति। अत्र प्रमाणं तमिति। तथैव प्रसिद्धम् ॥६॥

ननु कियद्दूरं गत्वा अप्राप्तौ कथं न निवृत्त इति चेत्, तत्राह हस्तप्राप्तमिवेति।

SRI SUBODHINI: Having determined like this, Kaalavyavahana began to run after our Lord, who ran away,

without seeing him. The sage Narada had advised Kaalayavana, the way for his welfare and happiness, that he should do the same thing, which the Lord will do. "Then your victory will occur and you will also attain welfare". But, Kaalayavana misunderstood the words of the sage, and in a contrary way. Our Lord was not seeing him at all, but Kaalayavana began to run behind him. Because, he was a "Yavana" (foreigner), he could not understand the true purport of the advice of the sage Narada. On our Lord, going away, if he had silently kept standing and not following our Lord or begin to fight with Shri Balarama, he could have perhaps won in the fighting also. But, instead of doing all these, Kaalayavana began to chase our Lord as he was eager to catch him. Of course, he thought that it was indeed appropriate to go behind the Lord to catch Him! On this, our Shri Mahāprabhuji, says, that it was not appropriate for him to do this, as even the Yogis are unable to capture our Lord or reach Him and this Kaalayavana was running very fast to catch hold of our Lord! With his petty power and pride, he was trying the "impossible"! Is there a proof that he will be able to catch him at all! None whatsoever. Due to this only, in this verse, our Lord has been referred to as "Tam" (Him) to denote, that everyone knows that none can capture or hold our Lord, through one's power or strength!

After going for a long distance, why did he not come back? The answer to this is given through the following verse.

हस्तप्राप्तमिवात्मानं हरिणा स पदे पदे ।

नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् ॥७॥

VERSE 7 Meaning: "Our Lord was showing, at every step and during intervals, that He will be captured

very soon by Kaalayavana! By doing like this, our Lord took him to a very long distance, that this king of Yavanas reached the cave of a mountain (chasing our Lord)."

श्रीसुबोधिनी : स हि हरिणा नीतः। तर्हि वञ्चयतीति कथं न ज्ञातवान्, तत्राह। पदे पदे हस्तप्राप्तमात्मानं भगवन्तं मन्यमान इति। हस्तमात्रगमनानन्तरं भगवान् प्राप्य इति स जानन् गतः। नहि कश्चिद्धस्तमात्रादुदासीनो भवति। अत आकांक्षा न निवृत्ता। यदा हि प्राणी क्रियया आत्मानं प्राप्स्यामीति मन्यते, स हि भ्रान्त एव भवति। ननु भगवता वा किमर्थं नीत इति चेत्, तत्राह हरिणेति। स हि हरिः। तस्याप्यविद्या हर्तव्या, मुचुकुन्दस्य च निद्रेति। भगवान् हि यः स्वात्मानमनुसरति, तत्रोपेक्षत इति, पदे पदे तथा बुद्धिमुत्पादितत्वान् तदाह दर्शयतेति। पदे पदे आत्मानं हस्तप्राप्तं दर्शयता। उभयत्रापीदं वाक्यं युज्यते। अतो गन्तुर्नेतुश्च इच्छाया अनिवृत्तत्वात् दूरं नीतः। ततः अद्रेः कन्दरा यत्र तत्स्थानमपि नीतः। नन्वेतावत्यपि दूरे अप्राप्तिश्चेन्, तदा नीतिशास्त्रविचारेणापि 'शिथिल, श्च सुबद्धाश्चे'ति न्यायेन कथं न निवृत्त इति चेत्, तत्राह यवनेश इति। दुष्टानां स्वामी न नीतिज्ञः। मथुरातो दशयोजनान्ते धवलपुरमिति प्रसिद्धमिदानीम्, पूर्वं तु आसीत् मुचुकुन्दगुहा ॥७॥

क्रियया प्राप्त्यभावमाशङ्क्य, जपादिनेव वचनाद्भगवान् प्राप्तव्य इति मत्वा, मध्ये वचनमप्युक्तवानित्याह पलायनं यदुकुल इति।

SRI SUBODHINI: Why did Kaalayavana not return back? Answering this, it is said, that our Lord Sri Hari had Himself taken him away. Why did he not realize, that he was being led and cheated? He never realized that he was being led or cheated, as he saw that there was not much distance between him and the Lord and, "I will catch hold of him just now"! Understanding like this, he began to go behind the Lord. In fact, our Lord, with a view to encourage him to run after Him, to catch Him, came so very near to Kaalayavana, that the latter thought, that he will just catch Him, as there was only the distance

of “one hand” involved! With this sort of possibility, none will return back without capturing our Lord! In fact, Kaalayavana’s desire to catch the Lord got increased! When a person understands, that through some action or effort, he will be able to attain our Lord, then we should clearly realize, that this person has fully forgotten himself as through one’s effort only, our Lord is not attainable!

Why our Lord was taking Kaalayavana away for such a long distance? Answering this it is said, that our Lord is “Sri Hari” – that He blesses everyone by removing the “ignorance” (Avidhya) in everyone! Our Lord had decided, that He should destroy the “ignorance” of Kaalayavana also. He wanted to remove the “sleep” of Muchukunda also. He is our Lord. Hence he who goes behind Him, our Lord will never forsake him! In this way, at every step, the Lord began to create spiritual awakening and knowledge in Kaalayavana. How? At regular intervals, He acted, as though He was almost caught by this Yavana! Through this, He blessed the Yavana king with knowledge (Jnana). This sentence and thought can be applied, both ways. As the Yavana was running behind our Lord, to catch Him, Yavana’s “desire” was involved, that he should be successful in catching hold of our Lord and his desire had not yet become fruitful. On the contrary, our Lord had the “desire”, that He should “lead” the Yavana to the door of the place, where Muchukunda was asleep. In this, up to now, both the “desires” had not yet got fulfilled. Yet our Lord was taking him away very far and came to the cave of the mountain. Even after coming this far, the Yavana could not catch our Lord, then, why did not the Yavana king return back, as he was not successful in his effort? Our Shri Mahāprabhuji removing this doubt says, that this Kaalayavana was the “king of

Yavanas" i.e. he was the king of cruel and wicked persons. He does not understand the rules of conduct at all — the rule which says, "defeated but having become wise". This cave is situated 40 miles away from Mathura, (now known as "Dholpur") where Muchukunda was asleep!

When, even after chasing, the Lord was not attainable (i.e. to capture Him), Kaalayavana, like Jaya and others, decided to use "words" with a view to attain our Lord. Thus, he began to speak loudly "words" intermittently, and this is referred to in the following verse.

पलायनं यदुकुले जातस्य तव नोचितम् ।

इति क्षिपन्ननुगतौ नैनं प्रापाहताशुभः ॥८॥

VERSE 8 Meaning: "It is not appropriate for you to run away like this, as you are born in the famous Yadu clan!" Kaalayavana spoke such insulting words and was also coming behind our Lord. But he could never catch hold of our Lord, as his sins have not yet been destroyed." (The purport is that the persons whose sins have not been washed away or destroyed will never be able to attain the Lord.)

श्रीसुबोधिनी : यदुहिं धर्मात्मा। अन्यथा अस्मत्सदृशत्वेन कथमुक्तो भवेत्। तादृशवंशे जातस्य सर्वाङ्गम्यस्यापि अवतारधर्मानुसरणमुचितमिति पलायनमनुचितमित्यर्थः। ननु भगवान् कथमेतद्वाक्यं न गृहीतवान्, तत्राह इति क्षिपन्ननुगत इति। स हि न यथार्थतया वदति, किन्तु तिरस्कारार्थं वदतीति। यदुकुले तस्य श्रद्धाभावात् किं तस्याग्रे यदुकुलप्रतिष्ठारक्षणेनेति युक्तमेव भगवतस्तद्वाक्यानङ्गीकरणम्। अत एव नैनं प्राप। अन्यथा भगवदनुगमने भगवान् प्राप्तः स्यात्। तेन वचनेन पापमपि जातमित्याह अहताशुभ इति। यतः अशुभमपि न निवृत्तम्, अतो न प्राप। पूर्वाशुभमिति केचित्। तद्भगवद्दर्शनेनानुगमनेन च निवर्त्यत एवेत्युपेक्षणीयम्। आहतः अशुभेनेति वा। वाक्यजनितपापेन पृष्ठतस्ताडितः न भगवन्तं प्रापेत्यर्थः ॥८॥

भगवान् पुनर्वराहो हिरण्याक्षवाक्यमिव सर्वसमर्थोऽपि, कार्यगौरवं मन्यमानोऽपि, न निवृत्त इत्याह एवं क्षिप्तौऽपीति।

SRI SUBODHINI: “King Yadu was a “Dharmaatma” (righteous person). If it was not so, how can I compare him to me and tell that he is a great person? For you, to be born in this auspicious and righteous family is lucky and you should also observe your “Dharma” for which you have taken this incarnation, but to run away like this is inappropriate!” When Kaalayavana spoke such insulting words, why did our Lord not give any importance to his words? Answering this, it is said, that this Kaalayavana was also following the Lord. Our Lord did not regard his words as important, as the Lord knew, that these words were spoken, with a view to “insult” the Lord, and due to this, his “words” are not worthy of being listened to and followed. Really speaking, Kaalayavana was not sincere about his views and regards to the clan of king Yadu and what will he gain by establishing and protecting the family of Yadu? Hence, our Lord did not accept his words. This is indeed very appropriate. Due to this also, Kaalayavana, was not able to attain our Lord. Otherwise, by following the Lord, our Lord could have been attained also! Alternately, his words of “insult” hurled at our Lord, made him incur a “sin”. That is why, it is mentioned in this verse that his “sins” were not yet been removed. (AHATAASHUBHAHA). AS HIS SINS WERE NOT REMOVED, HE COULD NOT ATTAIN OUR LORD. Some persons say that he had countless sins in him from his past lives, and due to this, he could not attain our Lord. But if this was so (i.e. if the “sins” were from the previous births only) then having got the holy Darsan of our Lord, and due to his’ following the Lord, his sins would have been removed surely! But we have to

negate and give up this argument or we will have to interpret, that this Kaalayavana got destroyed due to his "inauspicious" actions. Now, he had incurred the "sin", due to his "insulting words" about our Lord, and it is for this "sin" he was destroyed and he attained our Lord (as his bodily destruction extinguished all his sins).

Like the Lord had ignored the "insulting" words of the demon Hiranyāksha during our Lord's incarnation as the "great boar" (Varaaha), although our Lord is omnipotent and capable of doing everything, treating His "task and goal" as more important (i.e. not his words of "insult"), did not stop or come back. This is being described in the next verse.

एवं क्षिप्तोऽपि भगवान्प्राविशद्गिरिकन्दरम् ।

सोऽपि प्रविष्टस्तत्त्रान्यं शयानं ददृशे नरम् ॥९॥

VERSE 9 Meaning: "Although grossly insulted, our Lord entered the cave of this mountain. Kaalayavana also came inside the cave following the Lord. There he saw someone sleeping."

श्रीसुबोधिनी : 'वधानुकल्पः स्वद्रोहे भक्तद्रोहे वधः स्मृत' इति वधानुकल्पमेव कर्तुं गिरिकन्दरं प्राविशत्। एतावानेव भगवद्व्यापारः निर्गुणो हि फले निमित्तमिति ज्ञापयितुं निरूपितः। तद्भगवति फलितमित्याह सोऽपि प्रविष्ट इति। यदा भगवान् गिरिकन्दरं प्राविशत्, तदा सोऽपि प्रविष्टः। प्रवेशानन्तरं तस्य भ्रमो जात इत्याह तत्त्रान्यं शयानं नरं ददृशे इति। नरत्वमेव तत्र प्रतीतम्, नत्वन्यद्वैलक्षण्यम्। यद्यपि ससामग्रीकः शेते, तथापि पूर्वमेव शयनार्थं सामग्रीं प्रेषयित्वा पश्चादागत्य शयनं कृतवानिति तस्य बुद्धिः ॥९॥

ननु भगवान् शयनार्थं चेदागतः, तदा तवागमनमनुचितमिति सुतरामतिक्रमोऽनुचित इत्याशङ्क्य, तस्य भ्रान्तस्याभिप्रायमाह नन्वसाविति।

SRI SUBODHINI: If someone does a wrong act to our Lord's devotees then this "sinner" is entitled to be

given "ordinary" punishment like death and others, and not "death" itself. But if the wrong act is done against our Lord, then he has to be destroyed. Alternately the vice versa is also true. As per this dictum, our Lord, having decided in his mind to give the punishment, which is lesser than "death"; went inside the cave of the mountain. In this way, the action of our Lord, who is beyond the three qualities (Nirguna) is the cause for the fruition of the "result". With a view to make us realize this only, our Lord went inside the cave. On entering there Kaalayavana got into delusion. What was this delusion? He got the "delusion", that he saw there, another person sleeping there. He thought that the sleeping individual was a "male" only. He could not realize the "difference" in this sleeping person (from our Lord). Although this person was sleeping, with all the necessary materials, Kaalayavana's intellect became polluted, that he now thought, that the Lord Himself was sleeping there, having sent all the materials necessary for sleeping much earlier! In other words, the Lord makes him think, that the Lord ran all this way only with a view to sleep! FROM THIS WE HAVE TO UNDERSTAND, THAT IF WE ARE NOT SINCERE, TRUTHFUL AND FULLY SURRENDERED TO OUR LORD WITH TOTAL AND PURE DEVOTION, THEN OUR OWN PAST "KARMAS" (ACTIONS) ONLY WILL CONTROL OUR LIFE AND NOT OUR LORD'S GRACE. OUR LORD'S GRACE ONLY CAN GIVE US THE RIGHT INTELLECT AND MIND TO THINK AND ACT, AS PER OUR LORD'S WILL. In this way, we can see that Kaalayavana's thoughts became "utterly foolish", and this was caused by his own sins and lack of grace from our Lord!

❶ If the Lord had come here, into this cave, only with

a view to sleep, then the coming of Kaalayavana was not right. Thinking, with a doubtful mind, that "crossing over" the sleeping body of the Lord, will not be appropriate, Kaalayavana's (who has forgotten everything) thought process of his mind is being described, through the next verse.

नन्वसौ दूरमानीय शेते मामिह साधुवत् ।

इति मत्वाच्युतं मूढस्तं पदा समताडयत् ॥१०॥

VERSE 10 Meaning: "Kaalayavana began to tell in his own mind. "This person has brought me, all this way and is sleeping like a Sadhu (man of renunciation — innocent one). Thinking this sleeping person as our Lord Achyuta, Kaalayavana gave him a kick through his feet."

श्रीसुबोधिनी : स्वयमागच्छतु नाम, कथं नोक्तवान् शयनार्थं गच्छामीति, युद्धं वा न करिष्यामीति। यो हि यमनुधावति, तस्यानिषेधे 'अप्रतिषिद्धमनुमतं भवती'ति न्यायेन दूरे गत्वा युद्धं करिष्यतीत्यभिप्रायो भवति। निकटे ससहायो बलवान् भवतीति। तस्मादेवं भ्रमं जनयित्वा एतावद्दूरमानीय, युद्धमप्यकृत्वा, साधुवत् शेते। यो हि वञ्चयति, स न साधुः। असाधोरनिद्राणस्योत्थापनं न दोषायेति दुर्बुद्धिः शयानं भगवन्तं मत्वा पदा समताडयत्। पादयोर्व्यथा जनितेति, महांश्चातिक्रमो भवत्विति। शयानोद्बोधनं पादताडनमतिक्रमार्थमच्युतबुद्धिश्चेति त्रयो दोषाः। ननु महानयं महतश्चोपदेशं प्राप्य कथमेवं दुर्बुद्धिर्जात इति चेत्, तत्राह मूढ इति। स्वभावतो मूढः। अच्युत इति तद्बुद्ध्या ताडितत्वान्महतोऽपि पादप्रहारे न राज्ञः कश्चिदपकारो जात इति सूचितम् ॥१०॥

ततो यज्जातं तदाह स उत्थायेति।

SRI SUBODHINI: Kaalayavana began to say, "You could have come here to sleep by yourself! Why did you also bring me here? If you had told me, that you were going away, for sleeping only, and you are not going to

fight with me, then I would have not been a fool to come behind you. Moreover if someone follows you, and he is not prevented from following, then it is naturally understood, that the person who is being followed has no objection of being chased! The one who chases will also get convinced, that the other person wants to fight, in a far away place only. Perhaps, the one who runs away may have, in the new place, a lot of his own supporters, and usually an enemy is strong in his own place. "You have created an "illusion" (Bhrama) in me, by making me follow you for such a long distance! Now You are not only fighting but, like a peaceful Sadhu (mendicant), You are fast asleep. You have cheated me in this way, and due to this, You are not a Sadhu at all." He, who is not a saint, but is feigning only as being asleep, there is no blemish on the one, who tries to awaken these type of persons, and he will not be blamed at all! With this type of "polluted" intellect, Kaalayavana gave a kick to the sleeping person, mistaking him to be the Lord Himself! The person who got kicked had got pain, and this act was indeed a very despicable one at that! To wake up a person who is sleeping well, and that too, wake him up through a kick of one's foot — this is indeed crossing all the limits of decency! This blameworthy act was done, as the Lord had caused him to think, that it was the Lord only, who was sleeping there! This Kaalayavana was also a great person and he had got the advice of the greatest of the celestial Rishis viz. the sage Narada. How come, in spite of all this, his intellect made him behave now, in the most blameworthy way? Our Shri Mahāprabhuji replying to this says, that he was a "fool" i.e. by nature, he was foolish. He had kicked with his feet fully thinking that this person is "AACHYUTA ONLY" and due to this

nothing untoward happened to the king Muchukunda, who was the one who was sleeping there, at that time.

Whatever happened later is being explained through the next verse.

स उत्थाय चिरं सुप्तः शनैरुन्मील्य लोचने ।

दिशो विलोकयन्पार्श्वे तमद्राक्षीदवस्थितम् ॥११॥

VERSE 11 Meaning: "On getting the kick, this sleeping person, who was there sleeping for so many days, got up, and slowly opened his eyes and seeing all the four sides, saw the one who was standing near to him."

श्रीसुबोधिनी : पादप्रहारेण चिरं सुप्तोप्युत्थाय सर्वा दिशो विलोकयन् पार्श्वे तं कालयवनमद्राक्षीत्। स तु प्रथमतः तत्प्रतिकूलां दिशं दृष्टवान्, ततः क्रमेण दृष्टिं प्रसारयन् द्वितीयपार्श्वे अवस्थितमुत्थितं पश्चाद्दिशे ॥११॥

ततः कोऽयमिति प्रश्नात्पूर्वमेव दर्शनमात्रेणैव स भस्मसाज्जात इत्याह स तावत्तस्य रुष्टस्येति।

SRI SUBODHINI: Although he was asleep for a long time, on being kicked, he got awakened, saw all the four sides and saw, near to him, Kaalayavana standing. At first he was seeing elsewhere and later gradually, seeing slowly on all the sides saw him on the other side and Kaalayavana also saw him (king Muchukunda) having got up."

Afterwards before asking as to who he is — even before asking this question, on seeing him only, this Kaalayavana got fully burnt to ashes. This is being explained in the following verse.

स तावत्तस्य रुष्टस्य दृष्टिपातेन भारत ।

देहेजेनाग्निना दग्धो भस्मसादभवत्क्षणात् ॥१२॥

VERSE 12 Meaning: “Oh! scion of the Bharata clan! On getting the angry look of the awakened person, a huge fire broke out of the body of Kaalayavana, through which he got burnt fully and in a second, became ashes only.”

श्रीसुबोधिनी : निरपराधस्ताडित इति तस्य क्रोधः। अतो रुष्टस्य तस्य दृष्टिपातेन निमित्तेन कालयवनदेहस्थित एवाग्निः काष्ठस्थितो वह्निर्वह्निस्पर्शेनैव प्रादुर्भूतः। ततो देहजेनैवाग्निना दग्धः सन् क्षणमात्रेणैव भस्मसादभवत्। बहिःस्थितोऽग्निः दवानल इवाल्पमेव दहेत्, पलायनं वा कुर्यात्। अन्तःस्थितोग्निरिति सर्वव्यापारं दूरीकृत्य भस्मसादेव कृतवान् ॥१२॥

प्रकृते भगवता यवनोऽयं यथाकथञ्चिन्मारित इति विवक्षितत्वाद्विशेषं न कथयिष्यतीत्याशङ्क्य सावधानं च शृणोतीति ख्यापयितुं राजा तं पृच्छति को नामेति।

SRI SUBODHINI: The king who was sleeping there had not committed any wrong to Kaalayavana. Even then, he was kicked by him. Hence he got so very angry and on just seeing Kaalayavana, through his angry eyes, the “fire” which was stationed in the body of this Yavana came into the open, like the fire breaks out of a dry wood ignites itself through a mere touch of fire! And this fire burnt the body of this Yavana, and in a split second his entire body turned into ashes. The external fire, like the forest fire, usually burns only a little and gets quenched. But this “internal fire” puts an end to the entire body and made it into ashes, in a split second!

In this running story, how come this Yavana came to be killed, will not be (i.e. the reasons thereof) explained now. (as it will be done later). The king Parikshit got doubt as he was listening to this Divine Leela of our Lord, with great attention, and with a view to bring out the entire story in full, through the next verse, the king is asking the question.

राजोवाच—

को नाम स पुमान्ब्रह्मन्कस्य किंवीर्य एव च ।

कस्माद्गुहां गतः शिश्ये किंतेजो यवनार्दनः ॥१३॥

VERSE 13 Meaning: “The king asked, “Oh! Brahman! What was the name of this person? To which family did he belong to? What was the type of his glory and greatness? Why was he, through whom Kaalayavana got burnt, sleeping in the cave?”

श्रीसुबोधिनी : प्रसिद्ध्या अज्ञानं वारयति। ‘अन्य’मिति पुल्लिङ्गात् पुंस्त्वं ज्ञातमेव। अन्ये पञ्चार्था ज्ञातव्याः।

SRI SUBODHINI: The ignorance of the king is being removed. In the 9th verse the person who was sleeping has been referred to by the use of the word “Anyam” which is masculine in gender to mean that “this is a male”. The king had already understood this. He is eager to have an answer to his 5 questions and our Shri Mahāprabhuji is explaining, in the following Karika, the five “meanings” (Artha — information).

नामसंबन्धरूपाणि निमित्तं शयने तथा ।

दाहकत्वं दृष्टिमात्राद्ब्रह्मविज्ञास्यते परः ॥१॥

KĀRIKA 1 Meaning: (1) Name. (2) Relationship. (3) Form. (4) The reason for sleeping and (5) burning through a mere “look” — these 5 meanings have to be understood. In the verse, the word “Brahman” has been used to address Shri Sukadeva, and this denotes that SHRI SUKADEVA IS A FULL KNOWER OF THE ABSOLUTE TRUTH (POORNA BRAHMA JNANI). Everyone is aware of this. Hence, the king therefore requests Shri Sukadeva, “Please tell me about all these”.

श्रीसुबोधिनी : कस्य संबन्धी, किं वीर्यं यस्य, अन्यथा एकाकी सिंहादिसम्भाविते देशे कथं शयीत। कस्माद्वा हेतोः उत्तमस्थानेषु विद्यमानेषु गुहां गतः शेते। किं वा तस्य तेजः। किं तेजो यस्येति किं तेजाः। यतो यवनार्दना जातः। अग्निसूर्यादीनामपि नैर्वाविधं तेजः सम्भवति। यवनपदेन तस्यापि महत्त्वमुक्तम्। विशेषतो वक्तव्यैवैषा कथेति ॥१३॥

एतदर्थमेव भगवानागत इति तस्य विशेषमाह स इक्ष्वाकुकुल इति सप्तभिः।

SRI SUBODHINI: Whose associate or relative is he? What is his glory or virtue? If there was no specific or special “glory”, why was he sleeping in a place, alone, where the possibility of violent animals like lions and other could easily come and harm him? Why does he have to come here (to a cave) to sleep?! What is his power (which could burn the Kaalayavana?). In fact this Yavana became “ashes” in a split second, when even the ordinary fire and the sun also do not have this capacity and power to burn anything into ashes in a split second! Moreover the one who got burnt was not an ordinary person either. He was also a great person. That is why he is called as a “Yavana”. Hence the king says, “Please tell me about this story in a special way.”

Our Lord has come for this purpose only and (for the devotee Shri Muchukunda) this is being described in the next verse.

श्रीशुक उवाच—

स इक्ष्वाकुकुले जातो मांधातृतनयो महान् ।

मुचुकुन्द इति ख्यातो ब्रह्मण्यः सत्यसङ्गरः ॥१४॥

VERSE 14 Meaning: “Shri Sukadeva said, “this person was born in the family of Ikshwaku, and was the son of king Māndhata. He was very devoted in serving the Brahmins and truth only was his “battle”. His name was Muchukunda, and he was a famous king.”

श्रीसुबोधिनी : भगवत्त्वमग्रे तस्य भविष्यतीति भगवत्कथैवैषेति ज्ञापयितुं च। अन्यथा भगवद्व्यतिरिक्तकथा न श्रोतव्येति क्षोतृणां विरक्तिः स्यात्। इक्ष्वाकोः कुले जातः। मनोः पुत्राणां मध्ये मुख्य इक्ष्वाकुः मान्धाता चायोनिजः, केवलपुंसवनजलाञ्जातः। अप्राकृतबीजजोऽपि स्वरूपतोऽपि महान्। कुलोत्कर्षः पितुरुत्कर्षः स्वरूपोत्कर्षश्चोक्तः। तस्य नामोत्कर्षमाह मुचुकुन्द इति ख्यात इति। तस्य वैदिकं सहजं च धर्ममाह ब्रह्मण्यः सत्यसङ्ग इति। ब्राह्मणानां हितश्चेत्सर्वोऽपि वैदिको धर्मः सेत्स्यति। सत्यः सङ्गरो युद्धं यस्य ॥१४॥

SRI SUBODHINI: This is our Lord's divine story only. To explain this, it is said that his "Divinity" (i.e. relationship with our Lord) will be described (manifested) later. If this is not told like this, the hearers may doubt that this is not a Divine story of our Lord, and they may not be pleased with this at all! This king is born in the lineage of Ikshwaku, who was one of the "respected" sons of Manu. Māndhātā was not born not of a "mother", but was born from the "holy waters" of the purifying ceremony of "Pumsavana". Thus, due to his birth in this "supernatural" way and due to his own nature, Māndhātā was great due to his family, father and his own qualities. This king became famous with the name of "MUCHUKUNDA" as he was by his very nature fully imbibed with the "Vaidik Dharma". How? (1) He was always beneficial to the Brahmins. If the Brahmins are looked after properly, then everyone else also will become prosperous, and the Vedic Dharma will be fully protected. (2) He had "TRUTH" (SATYAM) as his "fight or shield" (protection) i.e. for the protection of all "truthful deeds" this king put efforts and was also "fighting" for it, if necessary.

स याचितः सुरगणैरिन्द्राद्यैरात्मरक्षणे ।

असुरेभ्यः परितस्तैस्तद्रक्षां सोऽकरोच्चिरम् ॥१५॥

VERSE 15 MEANING: "Once, the celestial deities such as Lord Indra and others, afraid of the demons, had prayed to Muchukunda for affording them protection from the demons. Due to this, Muchukunda gave them protection for a long time."

श्रीसुबोधिनी : एव षड्गुणयुक्त इति इन्द्राद्यैरात्मरक्षणे स याचितः। अनेन भगवत्तुल्यतैव निरूपिता। स्वरूपतो लोकतः कार्यतश्च गुणानामुत्कर्षो निरूपितः। संसाराद्धीताः महापुरुषमिव प्रार्थितवन्तो भविष्यन्तीत्याशङ्क्याह-
असुरेभ्यः परित्रस्तैरिति। ये हि देवानपि मारयन्ति, तानपि मारयित्वा, रक्षां कृतवानित्याह **तद्रक्षामिति।** दैत्यानां पलायने पुनरागमनशङ्का भवतीति चिरकालं रक्षामकरोत्। यावदिन्द्रादयोऽतिपुष्टाः। क्षत्रियस्यायमेव धर्मः यज्ञादेरप्यधिक उक्तः ॥१५॥

सा च रक्षा पर्यवसानपरा जातेति रक्षाया अवधित्वं निरूपयन्नाह **लब्ध्वा गुहमिति।**

SRI SUBODHINI: This king had, in this way, all the 6 qualities. Because of this, Indra and other celestial deities, prayed to this king for their protection. In this way, they treated this king as equal to our Lord. His form was human (i.e. worldly) and through his prowess for action, his qualities were exhibited. The devotees, who are afraid of this "Samsara" world of sorrow, births and deaths, usually pray to our Lord Shri Purushottama; in the same way, the celestial gods also might have prayed to him? Was it so? On this, it is said, "Not at all", because the celestial gods were mortally afraid of the demons who were eager to kill them. This king killed these demons, and gave protection to the celestial gods. The demons ran away defeated. But with a view to prevent them from coming again, this king Muchukunda had to protect these celestial gods for a long time. He was protecting them, till the celestial gods attained their own strength and capacity

to defend and protect themselves. After this, the king went back to his kingdom. It is the duty of the "warrior" class to give protection, and this is greater than performing Yagnas or sacrifices.

This "protection" ended at some time, and this "limit" of time is being described through the following verse.

लब्ध्वा गुहं ते स्वःपालं मुचुकुन्दमथाब्रुवन् ।

राजनिरमतां कृच्छ्राद्भवन्नः परिपालनात् ॥१६॥

VERSE 16 Meaning: "These celestial gods attained their protector in Lord Kartikeya and later told to the king Muchukunda, "Oh King! you may now take rest from giving us protection."

श्रीसुबोधिनी : कार्तिकेयश्चेदुत्पन्नः, पश्चात्तारकादयो हता इति तस्य सेनापतित्वे जाते पश्चाद्विरामं प्रार्थयामासुः। अनेनास्य रयिन्यायेन स्वार्थाभावः सूचितः। अथ स्वस्थाः सन्तः भिन्न प्रक्रमेण राजानमब्रुवन्। पूर्वं भीताः, इदानीं संतुष्टा इति भिन्नप्रक्रमः। तेषां वाक्यान्याह राजन्निति। क्रियमाणमादौ व्यावर्तयन्त। नोऽस्माकं परिपालरूपात् कृच्छ्रात् विरमतामिति। यद्यपि स्वर्गे स्थितः, तथापि भोगाभावात् सर्वदा युद्धकरणाच्च क्लेश एव ॥१६॥

न केवल देहक्लेशः अस्मत्परिपालने, किन्तु सर्वस्वमपि तव नष्टमित्याहुः नरलोकं परित्यज्येति द्वाभ्याम्।

SRI SUBODHINI: Lord Kartikeya was born and later he destroyed the demons such as Taaraka and others. He then became the commander-in chief of the celestial forces. After this, the celestial gods prayed to the king Muchukunda, to take rest, and this indicates that celestial gods were not "selfish" at all in praying like this. Later after becoming strong, capable and satisfied, they began to tell the king in a different way. In the first instance, they were afraid, and now as these celestial gods were

happy and cheerful, their way of praying to the king also took a different tune or way. They told the king, "Oh king! Please take rest from this difficulty of giving us protection". By telling this, they at first told, "Up to now, you have taken so much trouble in protecting us. Please give up this task, which involves "troubles" for you. Please take rest. If the king were to say, that he is sitting in the heaven (Swargam), which gives him immense happiness and comfort as this is a place for enjoyment. For this the celestial gods would reply that "though you are in heaven, you have never enjoyed any of the joys or pleasure of this heaven, as you have been always courting hard work and troubles, due to your constant fighting with the demons."

The celestial gods said, "For protecting us, not only you had to put your body in severe stress and strain, but you sacrificed everything else for our sake (i.e. everything belonging to you also got destroyed)." This is being described in the next verse.

नरलोकं परित्यज्य राज्यं च हतकण्टकम् ।

अस्मान्यालयतो वीर कामास्ते सर्व उज्झिताः ॥१७॥

सुता महिष्यो भवती ज्ञातयोऽमात्यमन्त्रिणः ।

प्रजाश्च तुल्यकालीना नाधुना सन्ति कालिताः ॥१८॥

VERSES 17 and 18 Meaning: "Oh! Great valorous king! you had given up the supreme sovereignty of this entire trouble-free earth, for the sake of protecting us, and you have given up also all your desires" (17)

"For such a long time, you have remained protecting us, that on the earth, your son, queens, relatives, elephants, ministers and the people of your old times – all of these have been destroyed by "time" (Kaala) (i.e. they have all died). There is no one of your family remaining" (18)

श्रीसुबोधिनी : भोगो भोगसाधनानि च गतानीति। जन्मभूमिः सहजा च सर्वेषां सुखदा। अतो नरलोकपरित्यागोऽपि दुःखहेतुर्भवति। हतकण्टकं च राज्यमिति। शूरत्वात् अन्येष्टत्वेऽपि एतदधीनमेव राज्यमित्यस्मिन्नेव भोगः प्रतिष्ठितः। एवं सर्वथाऽनिषिद्धं भोगं परित्यज्य अस्मानेव पालयतः ते सर्व एव कामा उज्झिताः त्वया सर्वेऽपि कामास्त्यक्ताः। तत्र हेतुः वीरेति। वीररसप्रधानः नान्यं कामं सुखत्वेन मन्यत इति। एतत्कीर्तनं महानुपकारः त्वयास्मासु कृत इति ज्ञापनार्थम्। दैहिका अपि निवृत्ता इत्याह सुता महिष्य इति। दिवसस्य स्वर्गे वर्षात्मकत्वात् तस्य कालाज्ञानम्, यथा ब्रह्मसभायां गतस्य रैवतस्य। अतो ज्ञापयन्ति। महिष्यः स्त्रियः, ज्ञातयो भ्रात्रादयः, अमात्याः सेवकप्रभवः, मन्त्रिणश्च। एते राज्यसंबन्धिन उभये तुल्यकालीनाः। प्रजा मित्राणि। अधुना ते तत्र न सन्ति, यतः कालिताः कालेन भक्षिताः। अनेन तत्र गन्तव्यमिति शङ्का निवर्तिता ॥१८॥

तर्हि भवद्भिः कथं तेषां रक्षा न कृता, देवा ह्यायुषः प्रभवो भवन्तीत्याशङ्क्याह कालो बलीयानिति।

SRI SUBODHINI: The “enjoyment” and the “instruments of enjoyment” have all gone away. Usually one’s birth place gives natural happiness and joy to everyone. Hence, giving up this birth place is usually a cause for sorrow. Giving up a kingdom is also full of sorrow. “Your kingdom had no problem or trouble. To give up such a trouble-free kingdom is indeed very sorrowful”. He was not great, just because he was a courageous valorous king. The kingdom was within his control, and it was being enjoyed by him only. But this king gave up all his enjoyment in every way, and spent all his time, concentrating in fulfilling the task of giving protection to the celestial deities. In this way, “all your desires were cut away (i.e. destroyed)”. How did this happen?” Due to your being a “valorous” person (Veera). Usually the “warriors” enjoy, a great “bliss” (Rasa) during their actual

“battles and wars” and they always “desire” for this only i.e. the “bliss of fighting”. They do not regard the fulfillment of any other “desires”, as of “joy and bliss” or even giving them “bliss” (which they get from a battle). The purport of this is, that “Oh! King! you have done so much help for us, and achieved for us a great deal by completing a task, which we could not do by ourselves. You have given up all the comforts pertaining to your body due to this task. In fact you lost the sense of time, as a “day” in heaven is equal to “one year” on this earth. Like Revata who had gone to the assembly of Lord Brahma, lost his sense of time, in the same way, due to your immersing yourself in the Rasa (bliss) of “fighting and wars”; the sense of “time” got lost, and you did not even know, as to what had transpired in your own kingdom on the earth! You never got to know anything else”. Now the celestial gods are explaining, “Your women, brothers, relatives, from ministers to your servants, counselors and your people, friends — all of these have become the victims of “time” i.e. when you had come here in the first instance, they were all alive and well there on earth; but now they are not there as the factor of “time” has “eaten” them up! Hence, please note, that it will be useless and a waste to think, that you will go back to your people and kingdom, as none of them are there.”

“If this was to be so, why did you all not protect my people and others? You, celestial gods, are capable of giving longevity!” Removing this doubt (if the same is expressed by the king to the celestial gods) the following verse says:

कालो बलीयान्बलिनां भगवानीश्वरोऽव्ययः ।

प्रजाः कालयते क्रीडन्यशुपालो यथा पशून् ॥११॥

VERSE 19 Meaning: “Like the cowherds lead the cows, making them play and eat grass, in the same way, the Lord of time, who is more strong than all other strong people, who is Ishwara (the Lord of the universe) the unseen Divine principle, playing His games, eats away all the people.”

श्रीसुबोधिनी : बलिनां वाय्वासन्यगुणानां मध्ये। ततोऽपि बलीयान्। तत्र हेतुर्भगवानिति। ननु धर्मे क्रियमाणे अक्लिष्टकर्मा भगवान् भक्षितवानित्याशङ्क्याह ईश्वर इति। नहीश्वरे नियमोऽस्ति। तर्हि भगवान् भक्तस्य कथमेवं कृतवानित्याशङ्क्याह अव्यय इति। अक्षरात्मा सः। न तु पुरुषोत्तमात्मा। तेन न तस्य भक्तपक्षपातः। पक्षपातेऽपि अव्ययमेव पदं दास्यतीति पुत्रादीन् दूरीकृतवान्। तस्यायमेव स्वभाव इत्याह। क्रीडन्नपि प्रजाः कालयत इति। स हि यतस्ततः विक्षिप्तान् स्वस्मिन्श्चानयति, स्वगृहे रोधयति। तस्मिन् दोषबुद्धिर्भविष्यतीति दृष्टान्तमाहुः पशुपालो यथा पशूनि। बहिःस्थिताः पशवोपि व्याघ्रादिभिर्हन्यन्त इति। तथा कालोऽपि बहुकालं बहिःस्थिताः उत्पथा भविष्यन्तीति बहिर्न स्थापयति। अतः अशक्यप्रतिकारात्ते गताः ॥१९॥

तस्य मनःसन्तोषार्थं वरं वरयेत्याहुः।

SRI SUBODHINI: Wind and the important “Prana” (Asanya) or vital air are both strong in their qualities. But greater than these two in strength and power is the factor of “time” (Kaala). The reasons for this is being stated. The Lord is there. (Time is compared to our Lord). Although always the righteous actions are done by the Lord, the Lord, who achieves everything in a very easy way, without having any difficulty, and although He is the most compassionate Lord of the universe, why does he “eat” all our people, as the factor of “time”? Answering this, it is said that He is “Ishwara” — the Lord of the universe, and due to this, He is not bound to or by any

rule (as all rules are made by Him). Even then, why did He put His own devotee into this plight and situation? Answering this, it is said, that our Lord “is everlasting and having no decline (Avyayaha). He is of the Divine form of being “everlasting” (Akshara). He as “Ishwara” does not exercise “compassion”. The Divine aspect factor of compassion (Daya) is exercised by our Lord Shri Purushottama only. Hence, the “Divine form of the Lord, who is everlasting” (AKSHARASWAROOPA) does not have any “favour” or “prejudice” i.e. He treats everyone as equal and rewards/punishes as per the actions of the Jivas. If this “Akshara” form was to act in a “partial” way, then many different types of actions could be done. Like He could have made the sons and others (of this king) attain the “everlasting status”, as the Divine nature of this imperishable Lord is always to confer this state of everlasting status only. But, usually, in a playful manner, as “time” (Kaala) He swallows all the people. Some persons may say, that it is this factor of time, due to keeping all these transgressing Jivas within himself, is doing all this, because these “Jeevas” have intellects, which are full of “blemish” (Dosha). Answering this, it is said, that like a cowherd, with a view to save his herd of cattle from violent animals, leads them safely to their own cowsheds, in the same way, the Divine factor of “time” also, realizing that these Jivas, if they are allowed to remain for more time in this world, may go into bad ways, and like a dutiful cowherd, thinking that, allowing them to remain in Samsara may not be good for the Jivas (and as there is no other solution possible) takes them away into his own house for safety and security.

The celestial gods, with a view to make the king happy, told him, “Please ask for a boon”, as per the next verse.

वरं वरय भद्रं ते ऋते कैवल्यमात्मनः ।

एक एवेश्वरस्तस्य भगवान्विष्णुरव्ययः ॥२०॥

VERSE 20 Meaning: “May all auspiciousness and welfare visit you. Please ask of us for any boon, except for Moksha (liberation). Liberation can be given only by Lord Vishnu, who is imperishable and omnipotent.”

श्रीसुबोधिनी : ननु कालश्चेन्मामपि ग्रहीष्यति, तदा किं वरेणेत्याशङ्क्य अप्राथितमपि कालाग्रासं तुभ्यं दास्याम इति सूचयन्त आहुः भद्रं त इति। ते भद्रमेव, न कालग्रासोऽनिच्छत इत्यर्थः। तर्हि-कालजयानन्तरं मोक्षोदीयता-मित्याशङ्क्याहुः ऋते कैवल्यमिति। वयं हि संघातस्वामिनो देवास्तत्वांशाः। अतोऽस्माकं नात्मन्यधिकारः। कैवल्यं चात्मन देहादेस्तु कैवल्यम-पुरुषार्थत्वादप्रार्थ्यम्। यद्यप्याधिदैविकाश्चेत्सर्वे निवृत्ता भवेयुः, तदा केवलता सिध्यतीति, कैवल्यमपि देवाधीनमेव, प्राणिनां दुःखनिवृत्तिरभिप्रेता, न परमानन्दप्राप्तिः ‘आत्मलाभान्न परं विद्यत’ इत्यादिश्रुतिभिश्च सिद्धत्वाच्चात्मनः प्राप्ताप्राप्तविवेकेन स्मृतिन्यायेन कैवल्यमपि देवाधीनं भवति। तथापि भगवदाज्ञया प्रवृत्तिस्वभावा एवैते, प्रवृत्तावेव यथाभिलषितं दातुं समर्थाः। नतु स्वतो निवृत्तौ। तथा सतीश्वरस्यापराधो भवेत्। भगवदानन्दो वा रूढ्या कैवल्यं आनन्दाभिव्यक्तिर्वा। अतः कैवल्यव्यतिरिक्तं प्रार्थनीयम्। आत्मपदाच्चा-त्महितातिरिक्तं च प्रार्थनीयमिति सूचितम्। तर्हि कैवल्यसिद्धिः कथमित्याशङ्क्य तस्यात्म तत्प्रभुं निर्दिशन्ति एक एवेति। तस्या मकैवल्यस्य एक एव प्रभुः। सर्वं सर्वेभ्यो दत्त्वा आत्मार्थं तत्स्थापितवानिति। यतो भगवान्, स्वतः सिद्धान्यैश्वर्यादीनीति। ननु तमसः परस्तात्पुरुषोत्तमो विद्यमानः अनधिकारित्वात् कथमात्मार्थं तत्स्थापितवान्। तथा सति कस्यापि मोक्षो न स्यादित्याशङ्क्याह **विष्णुरिति**। स एवात्र मोक्षं दातुं विष्णुरिति प्रसिद्धः। ततो विष्णोर्भगवत्त्व-मधिकाररूपत्वं भगवत्त्वं चेति द्वयमुक्तम्। तेन कालातिक्रमोऽपि भवतीति सूचयितुमाहुः **अव्यय** इति। स व्ययरहितः। अनेन तस्य निरपेक्षतापि सूचिता। अनेन पालनाधिकारेऽपि निवृत्तिमपि कारयिष्यतीति बोधितम्। तेन देवानां कैवल्यदाने तस्य च कैवल्यदाने हेतुरप्युक्तः। अनुक्तमप्यत्रापेक्षितमर्थदुत्तं ज्ञातव्यम् ॥२०॥

तत्र स विष्णुः कथं प्राप्तव्य इत्याशङ्कयाम्, सोऽवतरिष्यति मोक्षमेव दातुम्, तदा तस्य अनुवृत्तौ तदाज्ञाकरणे वा मुक्तिर्भविष्यतीति प्रतिवचने, कदा अवतरिष्यतीति पुनर्जिज्ञासयाम्, अष्टाविंशतितमे युगे अवतरिष्यतीत्यभिज्ञाय, तावत्पर्यन्तं तूष्णींस्थितौ कामादयः क्षुत्पिपासादयश्च बाधका भविष्यन्तीति, समाधावप्येतद्दुःखमिति, सुषुप्तिसमाध्योः तुल्यश्चानन्दानुभव इति, फलदाता विष्णुरेवेति योगादीनामप्रयोजकत्वात्, प्रयत्नाधिक्येन क्लेशसम्भवाच्च, सुषुप्तिमेव प्रार्थयामास। ततो देवाः स्वकीयां निद्रां ददुः। ते ह्यस्वप्नाः। अर्थात्सुषुप्तिरेव भवतीति वरत्वेन निद्रां प्राप्य, तत्र बिघ्नकर्ता दर्शनमात्रेणैव भस्मसाद्भविष्यतीत्यपि वरं प्राप्य अष्टाविंशतियुगपर्यन्तं निद्रां कृतवानित्याह अशयिष्टेति।

SRI SUBODHINI: "If "time" is so much powerful, then it will eat me also", then what is the use of asking and taking a boon? So thought the king! The celestial gods told the king, "though you have not asked for anything, the factor of "time" would not be able to "eat" you (i.e. take you away). To indicate this factor, they say in the first instance, "May you become happy and attain auspicious welfare". In other words, they said that, "Without your desire, the factor of "Time" will not take you away". If the king were to say that, "Perhaps "time" may be more powerful and succeed in taking me away, hence can you grant me "liberation" (Moksha)?" Hence to avoid the rise of this question itself, the celestial gods say, even in the first instance, "Please ask for everything else, other than "Moksha" or "liberation". We will not be able to give this, as we are only a part of the Divine principle of our Lord, and we are only the Lord and masters of one's "body". We have no authority over the "Aatma" (Jiva or the soul). Liberation is attained by the "Jiva" (soul) only. Hence please do not pray for this benefit or boon". Of course "liberation" takes place only, when the "soul"

crosses all the celestial factors (or it's debt to them). In this way "liberation" in a way is made possible by these celestial gods also. All beings are very eager at all times, to remove all their sorrow and suffering. They are not eager to attain the "highest and everlasting bliss" (Paramaananda). (i.e. no one wants to attain or serve our Lord, whether there is happiness or sorrow. They all want only to be happy always and have no sorrow or suffering at all). The Vedas say that, "There is nothing more profitable or greater than attaining one's own Divine self (our Lord)". (AATMALAABHANNA PARAM VIDHYATE). These Vedic utterances prove, that the attainment or realization of one's Divine Aatma or otherwise, is made possible through discrimination (Viveka) and through the provisions of "Smritis" (rules of conduct). "Self-realization" (Kaivalyam) is also under the control of the celestial dispensation. Even then, through the orders and will of our Lord, these celestial gods are prone or have the attitude of "action" and due to this, they are capable of blessing everyone, with whatever is asked for by these, through the path of "action" (PRAVRUTHI-MARGA). By themselves, these celestial gods are not competent in the path of "Nivruthi" or liberation. If they were to interfere on this path, then, they will incur the wrath of our Lord, becoming an "Aparadhi" or a wrong-doer!

"Hence, the "bliss of our Lord" (Bhagavadaananada), attainment of Brahman (Kaivalyam) — in other words "Paramaananda" (eternal bliss) or "liberation" (Moksha) cannot be given by us. Please ask for anything else." By using the word "Aatma" (soul — Divine self), it is indicated that, "Please ask for anything else, except for the welfare of your "Aatma" (i.e. please do not ask for

Moksha).” If the king was to say, “Even though you are the celestial gods, when you say so, then can you please tell me, as to how I can attain liberation?” Answering this, it is said by the celestial gods, “There is only one Lord, Sri Bhagawan, who can bless everyone with Moksha”. He has given to everyone else power to give everything else, except this liberation. He has kept with Him only this power of granting Moksha or liberation, as He is the Lord of the Universe. His exalted “opulence” (Aishwaryam) and other virtues are contained in His 6 Gunas or attributes. Shri Purushottama, our Lord is beyond all types of “ignorance” (Tamas). Even then, why did He keep this in His hand or with Him only? If “liberation” is with our Lord only, then no one will attain the “liberation”. Why? NO ONE CAN REACH LIBERATION BY HIMSELF; I.E. ATTAIN OUR LORD BY HIMSELF! This issue or doubt is solved by saying that our Lord is Lord Vishnu – He has specifically become Lord Vishnu to confer “liberation”, and is famous with this holy name! Due to this, the Lord Vishnu is called as “Sri Bhagawan” and also as the conferrer of “liberation”. In other words, our Lord Vishnu is invested with the 6 qualities and is also the giver of liberation. Due to this, the factor of “time” is also crossed. To indicate this only, the Lord has been termed as “Avyayaha” – our Lord has no decline of any sort, as He is imperishable and everlasting! Through this, our Lord’s “desireless-ness” (NIRAPEKSHATA) also has been indicated. It is also told, that the one, who is the “protector” (i.e. He who has the authority to protect viz. Lord Vishnu), will also enable the soul to attain liberation “in course of time” or at the “appropriate time”. Due to this, we have to reemphasize that the celestial gods cannot confer “Kaivalyam”, and

only. Lord Vishnu can confer liberation. Here the celestial gods say to the king, that if ever he requests for "liberation", they will not be able to grant the same, as they have no power to do this.

Muchukunda had a doubt, as to how he will be able to attain Lord Vishnu. Answering this doubt, the celestial gods told him, that Lord Vishnu will be taking an incarnation, with a view to confer "liberation" to everyone. "When you begin to follow his orders or follow Him, then you will attain "liberation". When the celestial gods told the king like this, the king asked them, as to when the Lord will take His incarnation? The celestial gods told the king, that the Lord will take His incarnation after 28 Yugas (aeons)! On hearing this, the king, dumbstruck and bewildered told, "Till the Lord takes His incarnation, if I were to sit silently, then desires etc. and hunger and thirst will trouble me. Even in "Samadhi" (dwelling in one's Divine self), this suffering for the body continues. The "bliss" of "Samadhi" and "deep sleep" is the same. The giver of result is Lord Vishnu only. Yoga and other spiritual practices are not beneficial in any way now (for the king), as the aim of the king was "liberation", to be conferred by our Lord. When one puts more effort in Yoga and other spiritual practices, it leads to more stress and troubles only. Thinking like this, the king prayed to the celestial gods to bless him with "deep sleep" only! Afterwards, the celestial gods gave their own "deep sleep" to the king, as these celestial gods do not get "dreams" at all. Thus, his sleep will be "deep sleep" (SUSHUPTI), as there will not be any dreams. In this way, after getting the boon of such a long uninterrupted "deep sleep", he also got another boon to the effect, that if anyone disturbs him during his sleep, then he will have

the power to burn the person, who would disturb his sleep, by giving just one "look or gaze". After getting these two boons, the king set upon sleeping for 28 Yugas (aeons) of "time", and this is being described in the next verse.

एबमुक्तः स वै देवानभिवन्द्य महायशाः ।

अशयिष्ट गुहाविष्टो निद्रया देवदत्तया ॥२१॥

VERSE 21 Meaning: "In this way, when the celestial gods told the king, the king, in turn, after doing his prostrations to them, began to sleep soundly inside the cave."

श्रीसुबोधिनी : गृहायां शीतवाताद्युपद्रवाभावात् तत्राविष्टः अशयिष्ट निद्रां कृतवान् ॥२१॥

एवं प्रासङ्गिकमुक्त्वा प्रस्तुतमाह यवन इति।

SRI SUBODHINI: As inside the cave, he will not be troubled by cold weather or forceful wind, the king went inside the cave and began to sleep.

In this way, after describing the past situation, the topic which was already started is being continued through the next verse.

यवने भस्मसानीते भगवान्सात्वतर्षभः ॥

आत्मानं दर्शयामास मुचुकुन्दाय धीमते ॥२२॥

VERSE 22 Meaning: "On the "burning" of the Kaalayavana, our Lord who is the beloved of His devotee, gave His beautiful "Darsan" to the intelligent Muchukunda."

श्रीसुबोधिनी : देवानामभिवन्दनं तत्प्रत्याशया स्थितत्वं भगवन्माहात्म्यश्रवणेन श्रद्धा चेति गुणत्रयं तस्य दृष्ट्वा, भक्तहितमपि प्रसङ्गात्तत्कृतं ज्ञात्वा, यवने भस्मसानीते, भगवान् सर्वज्ञः सर्वसमर्थश्च सात्वतानामृषभः स्वामी तादृशाय चेत् कृपां न कुर्यात्, तदा भक्तानां

दुःखमपि भवेदिति भक्तहितकारित्वं स्वतन्त्रत्वं चावलम्बितवानित्याशयेनाह सात्वतर्षभ इति। तत्र प्रथमं हितचर्यामाह आत्मानं दर्शयामासेति। ननु प्राकृताय सर्वसाधनं परित्यज्य निद्राणाय कथमात्मानं दर्शितवानित्याशङ्क्याह मुचुकुन्दायेति। सर्वत्र उकारः दोषाभावसूचकः। मकार; पुरुष आनन्दः, मुदं (मुद्) वा परमानन्दः। चुशब्देन निर्दुष्टं चैतन्यम्। कुशब्देन निर्दुष्टः सदंशः सच्चिदानन्दरूपं पूर्वं ज्ञानादिद्वारा लोकेभ्यो दत्तवानिति तादृशाय स्वरूपं प्रदर्शनीयमेव। ज्ञापनं नापेक्ष्यत इति, विरुद्धं वा न मंस्यत इत्यत आह धीमत इति। स हि बुद्धिमान्। पूर्वोपदेशमपि स्मरतीत्ययि सूचितम् ॥२२॥

ततो यज्जातं तदाह तमालोक्येति चतुर्भिः।

SRI SUBODHINI: The praise and blessings of the celestial gods, and his unrelenting desire to have the conviction of their words and remaining in the same state and the deep sincerity and devotion, which arose in his mind, after listening to the glory and greatness of our Lord — on seeing these three qualities of the king and after knowing the good beneficial help given by this king to the devotees of our Lord viz. the celestial gods, and on seeing the burning up of the Yavana also, our Lord, who is omniscient, omnipotent and the Lord and beloved master of the devotees, would definitely shower His compassion. If He did not shower His compassion, then the devotee will certainly become unhappy and full of sorrow. Hence, our Lord now exhibited His twin qualities of being the “doer” of whatever is good for His devotee, and being always an “independent” conferrer of such benefits and blessings. With a view to indicate this “Bhāva” or “attitude” of our Lord, our Lord has been hailed here, in this verse, as the Master and Lord of His devotees! The first benefit blessed by our Lord is being described here. The Lord “showed Himself up” (Aatmanan Darsayaamaasa). He gave His “Darsan” to the king. A

doubt arises now. The king had not done any special Sadhana (spiritual efforts) to deserve the "Darsan" of the Lord. In fact, he "slept" only for all these years. For this person, how come our Lord gave His Darsan, by coming over to him all the way! Our Shri Mahāprabhuji removing this doubt says, that the king's name is "MUCHUKUNDA". In his name, every type of doing good to the other is contained. He was blemish-free. Our Shri Mahāprabhuji has explained, in the following way, the meaning and purport of his name.

(1) "MU" – exhibits "Aananda" or bliss. When the word "Da" is joined with "Mu", then the word becomes "Muda" meaning eternal bliss (Paramananda).

(2) "CHU" – this means, that he was "blemish-free" being (Chaitanya = consciousness).

(3) "KU" – means that his physical self is also "blemish-free".

In the first instance, he had given to the world everything of his' through his "Jnana" (knowledge) of our Lord being the Divine Sat-Chit-Aanandaropa.

Our Lord decided that for such a devotee like Muchukunda, He should go over there Himself and show His Divine form, by giving him, His holy "Darsan"! Here, the situation was not just to know the Lord and (i.e. on the part of the king) or the Lord to announce His presence only. Moreover, Muchukunda being an intelligent person, will not regard our Lord's "Darsan" as something against his own wishes. In fact he is still remembering the instructions/advice which he had got from the celestial gods also. (PURPORT: The Lord is not only very loving but is also very keen to uphold the "Bhāva" or attitude of His devotee. He responds to the devotee, in

such a way that the devotee gets whatever is desired by him. The Lord, thus enjoys this "bliss" of the devotee in turn. But if a devotee giving up all his desires and demands, does "Seva" to our Lord and "loves" Him above everything else, then perhaps our Lord will get back some love of His' from His creation. In this way, true devotion is practiced only with a view to make our Lord happy. THUS CAN WE AT LEAST TRY TO MAKE OUR LORD HAPPY BEFORE LONG?)

Afterwards, whatever happened is being explained in the following 4 verses.

तमालोक्य घनश्यामं पीतकौशेयवाससम् ।

श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विराजितम् ॥२३॥

चतुर्भुजं रोचमानं वैजयन्त्या च मालया ।

चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥२४॥

प्रेक्षणीयं त्रिलोकस्य सानुरागस्मितेक्षणम् ।

अपीच्यवयसं मत्तमृगेन्द्रोदारविक्रमम् ॥२५॥

VERSES 23, 24 and 25 Meaning: "With a blue colour, like the water-bearing clouds, with His yellow silk Pitambara adorning Himself, having His sign of "Srivatsa" on His holy chest, beautified through the dazzlingly brilliant Kausthuba gem, with four arms, beautified by the garland "Vyjayanthi" garland, enchanting to everyone's mind, with a cheerful lotus like face, wearing shining earrings of the shape of whales (Makara) enthralling for everyone, who has our Lord's "Darsan" in all the three worlds, full of love and grace, with a sweet soft smile on His beautiful face, with a compassionate gaze, extremely spectacular and wonderfully lovely and beautiful stature, of noble and generous valour and glory like a proud lion

— on seeing this holy Divine form of our Lord, the king began to ask” (23, 24 and 25)

श्रीसुबोधिनी : तमालोक्य पर्यपृच्छदिति चतुर्थेन संबन्धः। तस्य कालातिक्रमेण मोक्षसिद्ध्यर्थं भगवन्तं वर्णयति त्रयोदशधा, तावद्भिर्विशेषणैः। **घनश्याममित्यादिभिः**। केवलरसात्मकत्वे दुःखसहितसुखं न पुरुषार्थत्वायेति घनश्यामता निरूपिता। मेघवत् श्यामः, स हि तापहारको भगवान् फलरूपो निर्दिष्टः। संसारं निवर्तयन् कर्म च सफलं कुर्वन् परमानन्ददाता। पीतकौशेयवासमिति व्याख्यातम्। एवं प्रमेयप्रमाणरूपं निरूप्य तेनैव मोक्षधर्मौ सूचयित्वा अर्थकामावाह **श्रीवत्सयुक्तं** वक्षो यस्य, भ्राजत्कौस्तुभेन विराजितश्च ॥२३॥

एवं चतुर्विधपुरुषार्थरूपं निरूप्य तद्दातृत्वमप्याह **चतुर्भुजमिति**। सेवमानेभ्यः तान् प्रयच्छतीति। प्रथमतः प्रवृत्तिसिद्ध्यर्थं कीर्तेरुपयोगमाह **वैजयन्त्या मालया रोचमानमिति**। कीर्त्या रुच्यत्पादकः। वैजयन्तीपदेन कीर्तेः सानुभावत्वमुक्तम्। एवं सोपपत्तिकं सर्वपुरुषार्थदातृत्वं निरूप्य भक्तिदातृत्वमाह। चारु प्रसन्नं वदनं यस्य। अत्रापि चारुत्वं मनोहरत्वम्, प्रसादः फलसाधकः, साधनफलसहिता भक्तिरत्र निरूपिता। स्फुरन्मकरकुण्डलमिति। पूर्ववत्तत्र प्रवृत्तिनिवृत्तिशास्त्रे अङ्गभूते निरूपिते ॥२४॥

एवं शास्त्रीयोत्कर्षमुक्त्वा लोकोत्कर्षमाह प्रेक्षणीयं त्रिलोकस्येति। लोको हि दृष्टमेव मन्यते, लौकिकः, त्रिलोकस्यापि स एव प्रेक्षणीय इति नान्यः केनचित्स्वीकर्तव्यः। तेषां दृष्ट्या प्रवृत्तौ फलसिद्धिमाह सानुरागस्मितेक्षणमिति। अनुरागपूर्वकं स्मितपूर्वकमीक्षणं यस्येति। अनुरागेति सकलं (सफलं) काम्यं कर्म, स्मितमित्यल्पमोहा भक्तिः। ईक्षणं ज्ञानम्। तेन त्रितयमपि भगवान् प्रयच्छतीति सूचितम्। पुरुषाणामेवं साधनफलान्युक्त्वा स्त्रीणामाह अपीच्यवयसमिति। प्रियः स्त्रीणामपीच्य इति परमप्रीतिविषयं वयो यस्य। तेन तासां प्रवृत्तिरुक्ता। फलमाह **मत्तमृगेन्द्रोदारविक्रममिति**। मतो यो मृगेन्द्रः सिंहः। न हि सिंहाक्रान्तं सिंहगृहं कश्चित्प्रवेष्टुमर्हति। न केवलं संबन्धमात्रेण पाति, किन्तु उदारः यथेष्टं मनःपूर्तिपर्यन्तं विक्रमः पराक्रमः तासामभीष्टो यस्य। उदारत्वात् मोक्षपर्यवसायित्वमपि सूचितम् ॥२५॥

एवं वैदिकलौकिकैः सर्वैरेव विशेषेण मृग्यः भगवानेक एव फलसाधन-
रूप इति तादृशं दृष्ट्वा, प्रपत्यर्थं संवादेन परिचयं कृत्वा, पश्चाद्भजनीय
इति प्रथमतः पृच्छति पर्यपृच्छदिति।

SRI SUBODHINI: On seeing our Lord, the king began to ask. This Divine form of our Lord, with four arms has now broken the rules of "time" (Kaala), only with the Lord's gracious desire and will to confer "liberation" to the king. Our Lord is now being described in 13 ways by giving 13 qualifications/attributes.

Our Lord's Divine form is "blue" and just not "blue" but of the blue colour of the clouds. The purport of this comparison is to show, that it is our Lord only, who removes and extinguishes all the three types of "heat" (Taapa) i.e. sorrow. He accords the "results" of everyone's actions and makes everyone satisfied with the conferring of His own "bliss" or Aananda! Through this, it is said that our Lord has three Gunas or attributes, and He is also "blissful" or "Rasarooपा". He is also of the form of "result" (Phalam) also. He is therefore hailed as "Ghanashyama" (blue like the water bearing clouds).

Our Lord has worn the "yellow silk" Pitambara dress. It denotes: (1) He redeems everyone from the sorrow of "Samsāra" (of life and death). (2) Makes virtuous efforts successful and (3) Blesses His devotees with the highest eternal bliss (Paramaananda). By describing these virtues and attributes of our Lord, both the Divine aspects of our Lord viz. "Pramāna" (proof-evidence) and "Prameya" (the Lord as our beloved and as the goal for all the devotees) have been described and established. Through these only, both "liberation" and "His nature of quality" (Dharma) have been indicated. (Dharma here can also be interpreted to mean the 1st of the main goals of one's life

viz. righteous life. Now with two qualifications, both “wealth” and “desires” (Artha and Kaama) are being described. Our Lord’s holy chest is invested with the sign of “Srivatsa” — through this “wealth” has been mentioned, and the brilliant shining “Kaustubha gem” on His neck is indicative of “desire” (Kaama).

In this way, after describing the 4 main goals of life, it is now told that THE GIVER OF ALL THESE FOUR GOALS OF A PERSON’S LIFE IS OUR LORD ONLY. This is being explained through the verse beginning “with four arms”.

The devotee who does “Seva” (service) to our Lord, the Lord blesses him with the main goals of one’s life. At first, for the fruition of “actions” (Pravruthi), our Lord has beautified Himself with the garland of “Vyjayanti” (of 5 forest flowers). This garland symbolizes our Lord’s “fame” or “Keerthi”. Through this “fame”, our Lord progresses the love of His own devotees to Himself. Our Lord by wearing this “Vyjayanti” garland, is expressing His own “Bhāva” through fame or “Keerthi”.

Our Lord is beautifully enchanting and cheerful in every way. Through the word “enchanting of the mind” (Manohar), the “Sādhana” or “effort” is described and through the word “cheerful face and disposition”, our Lord’s grace as the “result” (Phalam) is described. In other words OUR LORD IS BOTH “SĀDHAN” AND “RESULT” AND GIVER OF DEVOTION TOO (ALL IN ONE). In the ears, the whale-shaped earrings are shining and through this, what is described is that both “action” and “liberation from action” (Pravruthi and Nivruthi) should be in accordance with the scriptures, and they are also the parts of devotion (Bhakthi) to our Lord.

In this way "9 qualities" of our Lord have been explained in 2 verses and also after extolling the glory of the scriptures through the 25th verse, the greatness of the Lord in the "worldly" way is being described.

Usually in this world, people regard as "actual or truthful" only those things, which they are able to see or have seen. Of course this is the worldly nature and way! But, in all the three worlds, if there is one beautiful "form" which is really "seeable" then it is our Lord's Divine form only. All others are not really a "MUST SEEABLE" forms. No one can accept to see any other form as a "Must see", when it is compared to our Lord's "form" and "image" as He is unique and incomparable.

Due to our Lord's grace (given through His gracious "vision and look") only everyone attains the result and benefits of their actions. To emphasize this in this verse, reference has been made to our Lord's "look" coupled with great love and sweet smile! Our Lord, through His love for all the Beings fulfils their desires and through His soft sweet smile blesses His devotees with Bhakthi (devotion) to Him, with a little "infatuation" (Moha) for Him! Through His "look and vision", He blesses the devotee with spiritual knowledge (Jnana). FROM THIS, WE UNDERSTAND THAT ACTION, KNOWLEDGE AND DEVOTION (KARMA, JNANA AND BHAKTHI) ARE ALL BLESSED AND GIVEN BY OUR LORD ONLY. OUR LORD IS ALSO THE "SĀDHAN" (EFFORT) AND "PHALAM" (RESULT) TOO. Now, it is said that, our Lord is the one, who blesses all the ladies and men also. Our Lord's holy body is extremely beautiful; He becomes the goal and repository of everyone's love and attachment. In this way, the Lord's nature has been described. In other words, on seeing the enchanting

beautiful holy body of our Lord, all the women, getting the highest of love (Prema) for our Lord, direct all their "actions" towards our Lord only, dedicating them fully to our Lord's happiness. Our Lord is of the glory and valour like a proud lion, but His valour is based on noble generosity, aimed to aid and help and save everyone, just because, He is related or connected but OUR LORD ACTS AND BLESSES, TILL THE DESIRES OF THE MINDS OF HIS DEVOTEES ARE FULFILLED. IN THIS, THE LORD NEVER SPARES ANY EXHIBITION AND USE OF HIS VALOUR! In this way, He fulfils all the desires of His women devotees. By being termed as "generously noble", what is explained is "IF THERE IS A DESIRE FOR LIBERATION (MOKSHA) ALSO, IT IS OUR LORD WHO WILL FULFIL THE SAME!

In this way, through "Vedic" and "worldly" ways, our Lord has been "proved" to be the "effort" as also the "result". Hence our Lord should be very specially and lovingly "sought" after, in a "longing" way! On getting the holy "Darsan" from such a noble and loving Lord, with a view to properly and fully surrender to him, after getting acquainted with the Lord, through a dialogue, the king thought, he should afterwards, do our Lord's "Bhajana" (Seva). For this sake, he asks the Lord, through the following verse.

पर्यपृच्छन्महाबुद्धिस्तेजसा तस्य धर्षितः ।

शङ्कितः शनकै राजा दुर्धर्षमिव तेजसा ॥२६॥

VERSE 26 Meaning: "Being dazzled and overwhelmed through the brilliance of our Lord, the very wise and intellectually glorious king Muchukunda, with a doubtful mind, as the Lord, due to His sheer brilliance,

was not within the ken of his understanding, began to ask the Lord!"

श्रीसुबोधिनी : नन्वेवंभावः कथं वर्ण्यते, अज्ञात्वैव लौकिकन्यायेन कथं न पृष्टवानित्याशङ्क्याह महाबुद्धिरिति। महती तस्य बुद्धिरितिचतुरः। एतदर्थमेव सुषुप्तिं साधयित्वा स्थितः। किञ्च। तेजसा तस्य धर्षितः। भगवत्तेजसा पराहतः। स ह्यात्मानं जानाति, इन्द्रादिभ्योऽप्यधिकतेजस्विनम्। स चेत्तस्य तेजसा तिरस्कृतः, तदा कथं (न) जानीयादयं पुरुषोत्तम इति। तस्मात्परिचयार्थं प्रश्नः। ननु प्रश्नोऽपि शङ्कां प्राप्तवानेव। तथापि समागतो भगवानित्यल्पं धार्ष्ट्यमवलम्ब्य शनैरपृच्छत्। किञ्च। राजा नीतिमपि जानाति। महान् राजसगुणोऽपि तस्य धार्ष्ट्ये सहाय इति केचित्। तेजसा दुर्धर्षमिवेति। भगवन्तं दृष्ट्वा राजत्वेऽपि तत्तेजसा दुर्धर्ष इति शनैरेवोक्तवान्, विज्ञापनापूर्वकम्। आयुधानि सेवकाः सामग्री च न दृष्टेति। स्वयमपि राजेति इवेत्युक्तम्। अन्यथापादयोरेव पतेत्। भगवान् वा तथा सन्देहविषयमात्मानं प्रकाशितवानितीवशब्दः ॥२६॥

प्रश्नमाह को भवानिति अष्टभिः ।

SRI SUBODHINI: How can anyone ever hope to explain the emotional state (Bhāva) of the king, especially after getting the "Darsan" of our Lord? like, usually, in this world, due to unfamiliarity, people tend to ask, for the purpose of understanding about the one who has come before oneself. Why did not the king also ask? Our Shri Mahāprabhuji solving this doubt says, that the king is a wise person (endowed with a Satwik sharp intellect) viz. a clever and capable person. That is why, he was able to get the boon of deep sleep, at this time, and was also able to live to have the "Darsan" of our Lord! But, now, due to the "brilliance" (Tejas) of our Lord, he has become overwhelmed. He is aware, that our Lord is the "most" brilliant, in comparison to Indra and other celestial deities, as our Lord is the Supreme "Aatma" (Paramaatma).

If he were to be “ignored” through this “brilliance” (i.e. put off) then, why did he not realize that the Lord is Shri Purushottama Himself, who has given him, His “Darsan”? But as there was a lurking doubt in him, he asked the Lord the question. To ask of our Lord, a question at this time, is also not appropriate. Even then, he asks Shri Purushottama Himself (the Lord of the Universe) as to who He is? Asking like this is itself impossible! That is why it is said, that, the king, very hesitatingly and in a deliberate slow way began to ask! Our Lord has come to see the king. Hence, haltingly, and in a doubtful way only he had asked. He was also aware of the rules of conduct of a king. He was a glorious king and in his behavior, the element of “Rajas” was also present to abet this action. Some people say like this. After getting the “Darsan” of the Lord, although he was a glorious king, the brilliance of the Lord, simply overwhelmed him totally. Hence, very slowly and with deep humility, as an act of prayer, he began to ask. He had no weapon, servant or any other material with him, although he was a king. If he was not a king, he would have immediately fallen on the feet of our Lord. It may be also surmised, by the use of the word “Yiva” (like), that our Lord Himself had created this doubt in the mind of the king, as per His will and desire, with reference to Himself.

The king is asking the questions in 8 verses.

मुचुकुन्द उवाच -

को भवानिह संप्राप्तो विपिने गिरिगह्वरे ।

पद्भ्यां पद्मपलाशाभ्यां विचरस्युरुकण्ठके ॥२७॥

VERSE 27 Meaning: “Oh! Lord! May I know as to who are You? How have you come here, passing through dense forest surrounded by the mountains? Why you have been roaming through you feet more tender than the

leaves of a lotus flower, forcibly, through these paths, full of piercing thorns?"

श्रीसुबोधिनी : प्रश्ने हेतून् वदति। अन्यथा कृत्रिमत्वमाशङ्क्येतेति। स्ववृत्तान्तमपि कथयति। भगवतोऽपि स्ववृत्तान्तकथनार्थम्। अष्टैश्वर्यं भगवति सिद्धम्। तथा सति विशेषाज्ञाने प्रतिपत्तिरयुक्तेति, स्वयं च फलार्थी न भवतोत्यष्टभिः प्रश्नः। प्रश्नत्रयं निरूपयति, स्वरूपक्रियाप्रकाराणाम्, तत्र विरोधख्यापनार्थम्। एतादृशं रूपं सहजं भवत्येव, कृत्रिममन्येषामपि भवतीति को भवानिति स्वरूपप्रश्नः। अस्तु वा विशेषः। एतादृशे विपिने अरण्ये, तत्रापि गिरिसंबन्धेन गह्वरे स्थाने, कथं संप्राप्त इति क्रियाप्रयोजनः प्रश्नः। पदभ्यां पद्मपलाशाभ्यामिति प्रकारप्रश्नः। इयं हि भूमिरसंस्कृतेति उरूणि कण्टकानि भवन्ति। पलाशपत्रादपि कोमलाभ्यां पद्भ्यां तादृशस्थाने विचलनं महत्कार्यव्यतिरेकेण न भवतीति किं तादृशं महत्कार्यमिति प्रकारप्रयोजनप्रश्नः ॥२७॥

तर्केण जानीहीत्याशङ्कायां तर्कानाह किंस्वित्तेजस्विनामिति द्वयेन।

SRI SUBODHINI: "Why I am asking these questions"? The reason for asking this question is being given. If the reason is not given, then the defect of "artificiality" will arise in his attitude. Our Lord also, perhaps, would like to tell His side on this issue! Hence the king speaks of his own situation/facts of his earlier life. Eight "opulences" (Aishwaryam) are invested in our Lord. Due to this, the king, out of his "special" ignorance, knew and understood that, (out of his logical reasoning,) to give an opinion will be completely wrong. Moreover, he was not eager to attain any "result" from this "Darsan" (as the "Darsan" itself is the "result"). Hence he is asking these eight questions. From these, three questions are asked now. (1) Of our Lord's Divine form/nature. (2) Of our Lord's "action" and (3) Of our Lord's "ways", as there is a possibility of "artificiality" in such forms — Hence

the king had to ask this question, "Oh Lord! who are You?" This question pertains to our Lord's Divine form and nature and is also "special".

He asks, as to how our Lord has come all the way to this cave, through dense forest, surrounded by high mountains? This question pertains to our Lord's "actions" and it's purpose. The third one is a question on an example or a similar object i.e. the holy feet of our Lord is more tender than the soft petals of the lotus flower and the Lord has crossed, so much distance, on hard terrain of the forest, full of sharp thorns! What is this way, Oh Lord!? This ground of the forest has not been made neat and tidy, due to which there are, at all places, big thorns and to walk on such a ground, with tender feet, more softer than the petals of a lotus flower!" Is this a way of walking, through such feet? Except for completing a glorious task, no one will walk on such a harsh ground full of thorns, with feet more tender than the soft petals of the lotus flower. "Oh Lord! Please tell me as to what is the glorious task you want to complete here? In this way, the question is asked on the purpose of this visit.

If the king is told by the Lord that, "You may understand Me fully through reasoning and logical arguments"; hence for this sake, the Lord is being described, through the next 2 verses.

किं स्वित्तेजस्विनां तेजो भगवान्वा विभावसुः ।

सूर्यः सोमो महेन्द्रो वा लोकपालोऽपरोऽपि वा ॥२८॥

मन्ये त्वां देवदेवानां त्रयाणां पुरुषर्षभम् ।

यद्बाधसे गुहाध्वान्तं प्रदीपः प्रभया यथा ॥२९॥

VERSES 28 and 29 Meaning: "Are you the "fire" Lord (Agni), who is the brilliance behind all brilliant

persons? Are you the sun, moon, Indra or one of the protectors of this universe? Like a blazing lamp removes the darkness of a cave, through it's brilliance, in the same way, You are destroying the darkness of the ignorance in the cave like heart of mine! Hence, You are the highest among the highest three celestial deities."

श्रीसुबोधिनी : आदावहमेव वितर्कं। सर्वेषामेव तेजस्विनां तेजः एकीभूतमेतदिति। अथवा। यत्पूर्वं कारणत्वेन तेजः सृष्टं 'तत्तेजोऽसृजते' इति, तद्वा तेजो भगवान्। जगत्कारणत्वात् तस्य भगवत्त्वम्, तेनाप्यापः सृष्ट इति। अथवा। त्वं विभावसुरग्निः मूर्तीभूतः। सर्वस्यापि तेजसः एकीभावे कारणाज्ञानात् द्वितीयः पक्षः। ततो मूलभूतस्य अत्रागमनासम्भवात् तदधिष्ठातृदेवताप्रश्नः। एवमाधिभौतिकादिभेदेन विकल्पत्रयम्। त्रितयमप्येतत् राजसमिति। सात्त्विकं त्रितयमाह सूर्यः सोमो महेन्द्रो वेति। एकएव सूर्यो देवतेति 'सूर्य आत्मा जगत्स्तस्थुषश्चे'ति 'ध्येयः सदा सवितृमण्डलमध्यवर्ती नारायण' इति च सूर्यो भवितुमर्हति। चतुर्भुजत्वदर्शनात्। ततोऽपि शीतरश्मिरमृतमयः सुन्दर इति सोमः। ततोऽप्यैश्वर्यदर्शनान्महेन्द्रो भविष्यसि। एवं सात्त्विकभेदानुक्त्वा मनुष्याकृतिमिव पश्यन् तृतीयं गुणं कल्पयन्निव तलोत्तमं सम्भावयति निरूपयति अपरो वा लोकपाल इति। (अग्नि) वायुवरुणादीनामन्यतमः। तेहि लोकरक्षार्थं परिभ्रमन्ति। वेत्यस्य पक्षस्यानादरे। एवं कार्यकारणरूपाणि सम्भावयित्वा तान् पूर्वपक्षे निधाय परमकारणरूपं पुरुषोत्तमं तं सम्भावयति मन्ये त्वामिति। देवानामपि देवानां ब्रह्मविष्णुशिवानां मध्ये पुरुषर्षभं विष्णुं त्वां मन्ये। तेषां वा पुरुषर्षभः। तेषां पुरुष स्वराट् नारायणः। तस्याप्यृषभः पुरुषोत्तम इति वा। श्रद्धयैवं कल्पयतीत्याशङ्क्य तत्र साधिकामन्यथानुपपत्तिमाह यद्बाधस इति। गुहान्धकारः न केनापि दूरीकृतः, उत्पत्तिशिष्टः सः। यो हि व्यवधायकं न मन्यते, तेन दूरीकर्तुं शक्यः। अतः पूर्वोक्तानां भगवत्तेजःसहितानामपि नाल पराक्रमः। मूर्तीभूतानां तु बहुधा समागतानां गुहाध्वान्तनिराकरणं न दृष्टमिति, य एवास्माभिर्न दृष्टः पूर्वम्, स भगवान् भवितुमर्हतीति निश्चीयते। किञ्च। प्रदीप्तोऽप्यग्निर्भगवत्सहितो प्येवंविधप्रभायुक्तो न भवति। एकैव हि तत्र भगवच्छक्तिः। दीपे तु शक्तिद्वयम्।

अतएव कारीषादारुमयाच्च दीपस्य प्रभा महती, स्नेहाग्निस्थानाग्निसंयोगैः।
 'वर्तिका अग्निस्थानं अग्नेस्तूषाधान'मिति श्रुतेः। 'एतद्वा अग्नेस्तेजो यद्धृत'मिति
 घृतमपि तथा। अग्निश्च तल संयुक्त इति। अतस्तस्य प्रभा कलिकामात्रस्यापि
 सर्वगृहव्यापिनी भवति। तथा भवत्तेजः गुहाभ्यन्तरस्थानं यत्कदापि न दृष्टं
 तद्दर्शयतीति पुरुषोत्तम एव भवितुमर्हसि। उत्कृष्टप्रभा व्यवहार्या
 दृष्टान्तत्वेनाभिमतेति दीपो दृष्टान्तः। अथवा। त्वमेव प्रकृष्टो दीपः, यतः स्वया
 प्रभया ध्वान्तं बाधस इति। अदृष्टपूर्वत्वेन पुरुषोत्तमत्वसिद्धिः ॥२९॥

तर्हि ज्ञात्वा कथं प्रश्न इति चेत्, तलाह शुश्रूषतामिति।

SRI SUBODHINI: "In the beginning, I am utterly given to astonishment. Hence, I am asking You the question through logical arguments." Has all the "brilliance" of all the brilliant persons, in this universe become shining and concentrated in You? Alternatively, as said in the Vedas, are You the "brilliance", which is the primary root cause for everything? Or is this "brilliance" our Lord Himself? as this "brilliance" is the cause for this universe, and in that rests our Lord's divinity and power! In this also, are the "water" (Aapa) which got originated, or are You the Lord of "fire" having taken a particular form? Although, all the brilliance and energy have the same nature, and with one root cause, due to the ignorance thereof, the king is describing the opposite side. It is most improbable for the original root cause of the "Divine form" to come all the way here! Hence the king is asking a question on the presiding deity of this root cause of this universe. There are three types of manifestations, such as the physical universe etc., due to it's differences. All these "differentiations" are "Rajasic" by nature. Now the king is explaining regarding the three "Satwik" objects viz. "Are You the sun, the moon or Indra too? There is only one sun deity, as said in the

Vedas "The sun is the "Aatma" of this universe and it's eyes too". "The Lord of the universe Shri Narayana, who is situated in the middle of the sun and, who is the one, who should be meditated upon". Due to all these, "Oh Lord! You can be also the sun". As the "rays" emanating from your body are both cool and nectarian in nature, You may be the moon or due to a more abundant prevalence of "opulence", which I am able to see now, You may be Indra also". In this way, after describing the three "Satwik" entities (differences), the king, on seeing the "human" form of the Lord, speaks of the "third" quality or "Gunās" after thinking for some time. Thinking that the Lord Himself is the "best" among the human beings, the king says, "You are one of the protectors of the universe or one of the other protectors of this world like the wind god or Varuna (Lord of the "waters") – as these "protectors" of this world, usually roam and travel, for protecting this universe." In this verse, the use of the word "Va" (or) expresses, that the king is not happy at all, on the various descriptions, which he has given so far! In this way, the king has described the Divine form of our Lord on the basis of "cause-effect". Then contemplating, like before, on the Supreme cause of this universe viz. Shri Purushottama, the king says, "Among the celestials, there are the three highest deities viz. Lord Brahma, Lord Siva and Lord Vishnu, and I consider, among these, that You are Lord Vishnu, and among these also You are the highest Shri Narayana, and the most high of all of these Shri Purushottama Himself. In this way, I understand."

If someone were to say to the king, that his thinking like this is only due to His devotion and sincerity (Sraddha), the king replies, "Not at all. Whatever I have said, have not been told out of my interest and sincerity

only, but I have told all this, due to my own realization or experience. Like there is no one else than this Lord, who is capable and can remove, the darkness of one's heart in the form of "ignorance" (Avidhya – the cave is compared to the heart). Due to this reason, the glory of those, who shine due to the "brilliance" of the Lord, who will be explained later, cannot affect or do anything here (i.e. with the Lord). No one, who comes here with a "form" has the capacity to remove the darkness of this cave and "this Divine form, which I have not seen at all before, is our Lord only". In this way, the king got certainty in his mind, especially, when the burning fire induced with the Divine contact cannot be compared to this "greatest brilliance", which one is able to see. In the "fire" (Agni), there is only a part of our Lord's power and in the lamp, there are two parts of this power. The power of the lamp is more special, due to the reason of the coming into contact of ghee, wick and fire. In the Vedas also, it is said, that like the wick of the lamp lights the entire house with it's brilliance, in the same way, our Lord's "Tejas" (brilliance), which has not been seen, up to now, by the king, in the cave of his inner-mind, which he now saw, makes him certain that, "Oh Lord! You are Shri Purushottama only". The description of the "lamp" is given only as an example, as the highest brilliance is something apart and above everything else. "Oh! Lord! You are the best of all lights! Through your brilliance, You prevent "ignorance" from arising! I have not seen such brilliance before at all. Hence, Oh Lord! you are indeed Shri Purushottama only. This conviction in me is appropriate."

Even after knowing fully, why does the King ask this question? He gives the answer as per the following verse.

शुश्रूषातामव्यलीकमस्माकं नरपुङ्गव।

स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचते ॥३०॥

VERSE 30 Meaning: "Oh! Best among everyone! I am so very eager to know about your birth, action and the Gotra (family lineage) and kindly tell me all this, if you are pleased to tell me. This is due to my eagerness to get certain, that whatever I have so far understood (about You) is right and proper."

श्रीसुबोधिनी : व्यलीकं सन्देहः, तद्रहितं यथा भवति तथा श्रोतुमिच्छास्मकम्। असमानत्वात् संभाष्यस्त्वमित्याशङ्क्याह नरपुङ्गवेति। नराकृतिर्दृश्यत इति। संव्यवहार्या नरा इति वयमपि संव्यवहार्याः। नराकृतित्वं च सहेतुकं प्रतिभातीति विशेषान् पृच्छति स्वजन्म कर्म गोत्रं वेति। स्वस्य जन्म किंरूपं, कथं प्रादुर्भूत इति कारणप्रश्नः। कर्मति प्रयोजनप्रश्नः। गोत्रमिति कस्मिन्वंशे प्रादुर्भाव इति वंशप्रश्नः। वेति अन्यदपि वक्तव्यमित्यभिप्रायसूचकम्। एवं गुणत्रयस्वभावमिव पृष्ट्वा स्वस्य नियोजकत्वाभावायाह कथ्यतां यदि रोचत इति ॥३०॥

नरत्वेऽपि तुल्या एव संभाष्या इत्याशङ्क्य स्वजन्मकर्मगोत्राणि निरूपयति त्रिभिः ।

SRI SUBODHINI: "Your birth, action (work) and lineage, I am eager to hear and know, as they are. Please do not regard me as not worthy of being talked to, due to me being not equal to You! You are the "best" among the "humans", as your body looks like that of "a human being" and I am also a human being. In this way, as we are both human, we can definitely talk to each other. Your "humanness" looks like, that it has been taken for a "purpose" (Hetu) and it is "shining". Hence can I not ask all the above? Your birth — viz. what is your real "form" and how did you appear on this earth?" These questions pertain to the "cause", for our Lord's incar-

nation. "What is your work or occupation?" This question pertains to the "purpose" of our Lord's life! In other words "what is the purpose, for which You have manifested? "Which is your lineage"? This pertains to the question regarding the "lineage" — to know about the family of our Lord! The word "Va" (or) has been used to indicate that, "If You would like to tell me more about yourself, which is appropriate. Please do tell me"! In this way, three main qualities or Gunas, about the Lord have been asked. But the king hastens to add, "I am not ordering you to answer all these questions and please do tell me about yourself, only if You also desire so."

As the king was a "human" being, it is a rule that usually a dialogue is done only with others, who are one's "equal". Hence the king gives information about his own birth, action (occupation) and lineage to our Lord, through the following 3 verses.

वचं च पुरुषव्याघ्र ऐक्ष्वाकाः क्षत्रबन्धवः ।

मुचुकुन्द इति ख्यातो यौवनाशवात्मजः प्रभो ॥३१॥

चिरप्रजांगरश्रान्तो निद्रयोपहतेन्द्रियः ।

शयेऽस्मिन् विजने कामं केनाप्युत्थापितोऽधुना ॥३२॥

सोपि भस्मीकृतो नूनमात्मीयेनैव पाप्मना ।

अनन्तरं भवान् श्रीमाल्लक्षितोऽमितशसनः ॥३३॥

VERSE 31, 32 and 33 Meaning: "Oh! Lion among the humans! I belong to the warrior class of the lineage of Ikshwāku. Oh! Lord! my name is Muchukunda, the son of Yovanaswa." (31)

"I had got tired, through ceaseless activity and through good sleep, my senses have got dissipated. Due to

this, in this uninhabited forest, I have slept for long and much! But someone came and made me awake". (32)

"Only his sin has certainly made him into ashes. After this, I have got your "Darsan" — You, who is the destroyer of your enemies and the Lord of all "wealth" (33)

श्रीसुबोधिनी : वयं चेति। चकारोऽर्थविशेषे। वयमपि नात्यन्तं हीना असम्भाष्याः। किन्त्वैक्ष्वाकाः इक्ष्वाकुषु जनपदेषु आविर्भूताः। जनपदशब्दादित्यञ् दाडिनायनेति निपातनादुकारलोपः। अतो देशेन कुलेन च प्रसिद्धिरुक्ता। पुरुषव्याघ्रेति। पुरुषश्रेष्ठो मन्यत इति लौकिकन्यायेनापि विश्वासाथमुक्तम्। क्षत्रबन्धव इति गर्वपरिहारः। पितृपितामहयोः स्वस्य च नामाह मुचुकुन्द इति ख्यात इति। प्रसिद्धिरपि सत्कीर्तिमत्त्वेन निरूपिता। युवनाश्वः पितामहः, यौवनाश्वो मान्धाता पिता, तस्यात्मज इत्यौरसः। प्रभो इति संबोधनं नियन्तरि अन्यथाकथनाभावाय। तादृशस्यात्रागमने हेतुं वदन् स्वपौरुषमपि ख्यापयति चिरप्रजागर इति। बहुकालं देवरक्षार्थं चिरप्रजागरो जातः। ततः श्रमोऽपि जातः। ततो निद्रयोपहतानीन्द्रयाणि च जातानि। अतो निद्रोपभोगार्थं विजनेऽस्मिन् स्थाने शये यथा न केनापि उत्थाप्येत। अयं देवदत्तनिद्रया शयनं करोमीति न कथयति। तथा सति ध्यानतपःप्रभृति सर्वं परित्यज्य तामस्यवस्था किमत्यङ्गीकृतेत्युपालभ्यः स्यात्। तदर्थं स्वखेदमेव वर्णयति। अतः कामं यथेष्ट शये। अत्रापि कश्चिदागत्योत्थानं कारितवानित्याह केनाप्युत्थापितोऽधुनेति। स्वापराधशान्त्यर्थं तदज्ञानकथनम्। तस्य च दण्डो मया न कृतः, किन्तु स्वपापेनैव जात इत्याह सोऽपि भस्मीकृत इति। आत्मीयेनैव स्वकृतेनैव पापेन। 'न शयानं प्रबोधये'दिति निषेधोल्लङ्घनेन भस्मीकृतः। नूनमिति नाल कोऽप्यस्मदपराध इति निरूपितम्। तदनन्तरमेव भवद्दर्शनं जातमित्यतोऽपि हेतोः न ममापराधः। अन्यथा तव दर्शनं न स्यात्। एतदर्थमेव पूनर्भगवन्तं वर्णयति श्रीमानिति। सर्वसौन्दर्ययुक्तः लक्ष्मीवांश्च। अमित्रशासन इति। शत्रुमारकस्त्वमेवेति त्वयैवायं प्रायेण मारितः ॥३३॥

तर्हि यथैतावन्निर्णीतम्, तथा जन्मकर्माण्यपि योगबलेनैव कथं न निर्णीयन्त इत्याशङ्क्याह तेजसा तेऽविषह्येणेति।

SRI SUBODHINI: “I am also not that low, ie not deserving to be talked to. I am born in the land and lineage of king Ikshwāku. This lineage is very famous. You, Oh Lord! are the lion among the humans i.e. the best of everyone! Hence, even through the ordinary “worldly” way also, You will definitely have faith in what I say.” The king showed his own humility, and he did not exhibit the glory and pride of his lineage, or as being a member of the warrior class. He gave his own name, his father’s and grandfather’s names. His father’s name was Yovanaswa and his grandfather’s name was Māndhātā. He told his own name as “Muchukunda”. He uses the word “famous” to indicate that “we all have virtuous fame as “fame” is realized through righteous and virtuous actions. He has told himself as an “Atmajaha” viz. born out of a proper and holy wedlock (shows the purity of the family lineage). His addressing our Lord as “Oh! Prabhu!” (Lord) indicates that no one utters a lie to the Swami or master, who is the controller of the Universe. “I will also tell as to why I have come here. I have done a lot of efforts, and You will realize the same, after You hear, what I have to say. I was engaged in the task of protecting the celestial gods, day and night, for a very long time. This task involved keeping awake continuously for long periods. I got tired through this relentless efforts, and I desired to sleep and take rest. With a view to sleep, I came to this empty place and slept, so that no one will awaken me!” He did not disclose the fact that, this sleep was blessed by the celestial gods, due to which he has been sleeping for such a long time. He thought, that it will not be proper to say this, as he may be seen with critical eyes by the Lord, and thought of as a wastrel, who is “Tamasik” by nature, that he chose to “sleep”, instead of

are the one, who fulfils the “desires” of everyone and

undertaking to do meditation, penance etc.! Hence the king did not say this fact. He expresses, for this, "regrets" only, that he had such a "nice and enjoyable" sleep, and someone came abruptly and made him wake up". "The one who woke me up has indeed committed a "wrong doing" to me. But I did not get any anger, as I realized that this person has woken me up, through his own "ignorance" (Ajnana). Hence I did not give any punishment to him. But, through his own sin only he got burnt up. What was his sin, which burnt him up? In the scriptures, it is said, "Please do not disturb and wake up the one, who is asleep". Perhaps he got burnt up, due to breaking of this scriptural rule! Hence I do not consider myself as the "wrong-doer". If I had this "blemish", I would not have got your "Darsan" at all! Hence, he described our Lord. "Oh Lord! You are invested with every type of beauty and endowed with the grace of Goddess Laxmi. You are the only one, who destroys all your enemies. Hence, it is You only, most probably, who has killed this person."

The king had concluded so much about the Lord, and why did he not, then, realize, about our Lord's "birth" and "actions" through this power of "Yoga". The answer to this is given through the next verse.

तेजसा तेऽविषह्येण भूरि द्रष्टुं न शक्नुमः ।

हतौजसो महाभाग माननीयोऽसि देहिनाम् ॥३४॥

VERSE 34 Meaning: "Through your unbearable brilliance, no one can see You again and again properly or at all times! Your brilliance and power have taken away my strength. You are deserving to be respected by all those, who have "bodies!"

श्रीसुबोधिनी : अविषह्येण निकटेऽपि स्थातुमशक्येन ते तेजसा भूरि पुनः पुनः द्रष्टुमपि न शक्नुमः। तस्य निदानजिज्ञासा दूरापास्तेति। अन्तर्दृष्ट्या द्रष्टव्यमित्याशङ्क्याह हतौजस इति। हे महाभाग ते तेजसैव हतं ओजः मनःशक्तिर्येषाम्। अतो दूरापास्तैव योगेन चिन्तनकथा। अन्यज्ज्ञातमस्तु न वा, द्वयं ज्ञायत इत्याह। हे महाभाग देहिनां च त्वं माननीय इति। त्रैलोक्यादधिकं भाग्यं दृश्यते। अत एव देहग्रहणमात्रेणैव अवश्यनिष्ठमपेक्षितमिति सर्वेष्टपूरकः त्वं सर्वेषामेव माननीयः पूज्यः सेव्यश्चेत्थं। ॥३४॥

एवं तस्य विज्ञापितमाकर्ण्य तदर्थमेव समागत इति तत्रोत्तरमुक्त्वानित्याह एवं संभाषित इति।

SRI SUBODHINI: “Oh Lord! you have such an unbearable brilliance (Tejas), through which, when it is even difficult to stand nearby to You, then how is it possible to see You again and again? In other words, due to this brilliance, I am unable to see You again and again. Due to this, please tell me as to who are You? How can I ever hope to understand the reasons for all these, even when I am unable to see You properly?” If the Lord were to say to the king, “Please see Me, with your inner vision”. Answering this, the king replies, “Oh! The most lucky and auspicious Lord! through your brilliance, I have lost the strength of my mind and how it is possible, then, to realize You through contemplation and Yoga? I have not understood anything else except that I have realized two things. (1) “You are deserving to be honoured and respected by those who have bodies”. In other words, “all beings should honour You, and it is their duty”. (2) Your “auspicious luck” is much greater than the three worlds. Hence I am able to understand this, due to your taking this “human” body only, there is a desire for the fulfillment of something, which You love and like! But Oh Lord! You are the one, who fulfils the “desires” of everyone and

everyone respects and honours You at all times, as You are the only Lord who should be respected, worshipped and served for."

On hearing the "prayer" made by the king, our Lord gave His reply, by telling "I have come for this sake only", through the next verse.

एवं संभाषितो राज्ञा भगवान्भूतभावनः ।

प्रत्याह प्रहसन्वाण्या मेघनादगभीरया ॥३५॥

VERSE 35 Meaning: "When the king asked the questions to our beloved Lord, who is gracious to every being, then our Lord, smilingly began to say with a voice resembling the roar of the clouds".

श्रीसुबोधिनी : सम्यक् भाषितः। राज्ञेति सोऽपि महान्, राजप्रश्ने चावश्यमुत्तरं देयमिति निरूपितम्। भगवांश्च निरूपित एवोत्तरे तस्य कृतार्थता भविष्यतीति जानाति। अतस्तथोत्तरं दत्तवान्। यद्यपि प्रकारान्तरेणापि तदुद्धारं कर्तुं शक्तः, तथापि तत्कृपयापि तथोक्तवानित्याह भूतभावन इति। प्रहसन्निति विशेषेण मोहितवान्। तर्ह्यहितकारी स्यादित्याशङ्क्याह मेघनादगभीरयेति मेघनादादपि अधिकगम्भीरया सर्वथा तापनाशिकया ॥३५॥

भगवद्वाक्यान्याह—जन्मेति अर्धाधिकाष्टभिः ।

SRI SUBODHINI: The king had asked the questions in a very noble exemplary manner. He was also great. The Lord decided, therefore, that He should certainly give reply to the questions asked by the king. the king had already described regarding the birth etc. of the Lord, but our Lord will affirm his sayings and description through His replies. This will only make the description given by the king, about the Lord, as "fulfilling and true"! In fact the king had understood like this, and the Lord also responded in the same way, although the Lord was capable of "redeeming" the king by other ways also. But being full

of grace for the king, the Lord gave reply as per the desire of the king. Why? Our Lord is very loving and gracious to the “Bhāva” or “attitude” of each and every being. The Lord gives the benefits, as per the desire and wish of His devotees. Why did He smile? He desired to “specially infatuate” the king. Will it not be that the king, if infatuated will become an “enemy”? Especially when the Lord is doing this, with a “smile”?! Answering this, our Shri Mahāprabhuji says that, “Not at all! Our Lord is capable of destroying the king’s sorrow. Hence He spoke to him, with the words, resembling the glory of the roaring sounds of the clouds! In other words, like the clouds, while thundering, pours water and mitigates the heat (sorrow) of beings, in the same way, our Lord also, through His Holy words, erased all the sorrow of the king.”

Our Lord’s “words” are given in the next 8 verses.

श्रीभगवानुवाच—

जन्मकर्माभिधानि सन्ति मेऽङ्ग सहस्रशः ।

न शक्यन्तेऽनुसंख्यातुमनन्तत्वान्मयापि हि ॥३६॥

VERSE 36 Meaning: “Our Lord began to say, “Oh friend! My birth, actions and name are in thousands, (viz. countless) immeasurable and limitless. Hence, even, I am not capable of counting all these exactly. This is certain.”

श्रीसुबोधिनी : तदुक्तं भगवानर्धमेव फलं तस्य दास्यामीति ज्ञापितवानिति। आदौ यत्नेन पृष्ठं ‘जन्मकर्माभिधानानि वदे’ति, तत्र कानि वक्तव्यानीत्याकाङ्क्षामिव वदन् आदौ जन्मनामसङ्ख्यातत्वमाह **मे जन्मकर्माभिधानानि सहस्रशः सन्तीति।** नन्विदानीन्तनेषु पृष्ठेषु किमिति व्यधिकरणमुत्तरं दत्तवान्, ततश्चायं प्रतारक एव, न भगवानिति शङ्का च स्यादिति चेत्। सत्यम्। भगवान् प्रथमतः स्वरूपे ज्ञाते जन्मकर्माभिधानानि ज्ञातव्यानीति मन्यते। अतः स्वरूपं वदन् स्वभावं जन्मान्याह। ब्रह्मेति स्वरूपं वक्तव्यम्। तस्य कथं जन्मेत्याकाङ्क्षायां भक्तिप्रतिपादकोऽपि स भवतीति भक्तिसिद्ध्यर्थं कर्माणि करिष्यन्

भक्तिपरिपालनार्थं कर्माणि च करिष्यन् बहून्येवावतरणानि करोतीति वक्तव्यम्। तस्मिन्ननुक्ते तस्य बोधनार्थमुक्तमप्यनुक्तं स्यात्। अतः सुष्ठूक्तं मे जन्मकर्माभिधानानि सहस्रशः सन्तीति। अङ्ग्रेत्यप्रतारणाय संबोधनम्। सन्तीत्यनेन सर्वेषामेव विद्यमानता निरूपिता। सर्वद्वीपेषु विद्यमानानां वा सहस्रत्वमुच्यते। तर्हि भक्तिसाधकत्वात्तानि कथयेत्याशङ्क्याह न शक्यन्तेऽनुसंख्यातुमिति। आनुपूर्व्येण संख्यातुं मयापि न शक्यन्ते ॥३६॥

तदेवासङ्ख्यातत्वेनोपपादयति, अज्ञानव्यावृत्त्यर्थम्, क्वचिद्रजासीति।

SRI SUBODHINI: Our Lord gives reply in 8 verses, answering his eight questions. Then, with a view to give the “result”, He spoke half a verse, the purport of which is, that our Lord wanted to convey, “I will give him only half of the result”. At first, the king had put efforts to ask our Lord, about his birth, actions and name. Our Lord now decided to reply to him. Firstly our Lord says, “My births, actions and names are in “thousands” i.e. cannot be counted at all (limitless). If the king were to say, “I have asked about Your (this) birth, actions etc., why are You giving me the opposite reply? From this, have I to understand that, You are hoodwinking me and You are not of the true Divine nature of our Lord, for whom one gets great interest to know about the Lord’s birth, actions and names? This is the right way of thinking. Thus, describing the nature of our Lord’s “Divine form”, with a view to disclose the true “Swabhāva” (i.e. the Lord manifesting Himself in countless forms), the Lord’s “birth” (i.e. our Lord’s births are also countless) is spoken as “Brahman”. Now a question arises? If the Lord is the Supreme “Brahman” how then He will have a “birth”? Our Shri Mahāprabhuji removing this doubt says, that it is our LORD ONLY WHO BLESSES EVERYONE WITH BHAKTHI AND ESTABLISHES THE SAME. Hence our Lord, with a view to bless everyone

with Bhakthi, does His actions. He also acts for the purpose of protecting His devotees. For this sake, He takes many incarnations and manifestations. This is the correct way of saying. If this way is not followed, then, whatever has been told about the "Jnana" (spiritual knowledge) of our Lord, will be as good as being not told at all! Hence, it is beautifully spoken that, "My births, actions, names etc. are many". Our Lord has addressed the king as a "friend" (Anga = part of me) to convey to him, "I am not cheating you in any way". The word "are there" (Santhi) has been used by our Lord to convey, "All My incarnations are present even now. All these incarnations are there in all the islands (places). They are many (countless)." If it is so, then all these Divine incarnations are taken by the Lord to bless everyone with Bhakthi (love) for Him. With a view to emphasise this, it is said by our Lord, that it is very difficult to count all these incarnations, names, births, actions etc. of our Lord. Nay, it is impossible even for our Lord to take a total count!

With a view to remove the "ignorance" (Ajnana) about our Lord, and to emphasize the "exalted" nature of Him, through the next verse the "countless and limitless" nature of our Lord are being described.

• क्वचिद्रजांसि विममे पार्थिवान्युरुजन्मभिः ।

गुणकर्माभिधानानि न मे जन्मानि कर्हिचित् ॥३७॥

VERSE 37 Meaning: "After taking many births, perhaps, it may become possible for someone to count the actual numbers of particles of dust on this earth. But no one can count exactly My qualities (Gunas) actions, names and births."

श्रीसुबोधिनी : कदाचित्पार्थिवान्यपि रजांसि कश्चिद्विममे। अहं वा।

उरुजन्मभिरपि विमानं संभवत्यन्यस्य। यद्येक एव ब्रह्मपर्यायेण सर्वेषु ब्रह्माण्डेष्ववतरति, तदा तत्रत्यानां परमाणुनां सृज्योपयोगित्वेन गणनां करोति। अन्यथा अव्यवस्था स्यात्। ततश्च ब्रह्मणा गणयितुं शक्याः। मयापि सृष्ट्यादौ ज्ञानपूर्वकं सृजामीति गणितुं शक्या एव। क्वचिदिति। सृष्टिविशेषे। गुणकर्माभिधानानि मदीयानि तु कदाचिदपि गणयितुमशक्यानि। एकस्मिन् जन्मनि कोटिशः कर्माणि नामानि च भवन्ति। एकस्मिन् दिवसे ब्रह्माण्डकोटिषु द्वीपादिदेशविशेषेषु कोटिशो जन्मानि भवन्ति। अतः अपरिमितत्वात् जन्मादीनां परिगणनाभावो युक्तः ॥३७॥

बहुभिर्मिलितैर्गणना भविष्यतीत्याशङ्क्याह कालत्रयोपपन्नानीति।

SRI SUBODHINI: Sometimes, someone may say, "I am able to count the number of particles of dust on this earth". Perhaps it is possible to achieve this, after taking so many births. If our Lord takes incarnation in all the "Universes", then it is possible, that the Lord will definitely count the most subtle atoms for the purpose of fulfilling His creation there. If this is not done, then the creation will fail. Due to this reason, we can say that the Supreme Brahman is capable of counting all the subtle atoms, which go to make that particular creation. "I am also in the beginning, creating this Universe, through the full knowledge thereof. Hence it is possible to count every material/atom involved in such a creation. But this "counting" is possible, when a very "special creation" is effected and not otherwise. But My qualities, actions and names can never be counted as during one "birth" itself, I take crores of names and do crores of actions. On one day, in the crores of Universes, which I have created, births take place in each and every place and islands, of crores in number and hence, it is impossible to count all these, even by Me."

If anyone says, that all the people will get together

and would be able to count His names, lives etc. The answer is given through the following verse.

कालत्रयोपपन्नानि जन्मकर्माणि मे नृप ।

अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः ॥३८॥

VERSE 38 Meaning: “Oh king! during all the three times, very intelligent and well-meditated great many sages themselves are not able to reach the end, while counting my births and actions.”

श्रीसुबोधिनी : भूतान्येव बहूनि वर्तन्ते, भविष्याणि च। म इति ब्रह्मणः। जीवो हि परिच्छिन्नः, एकदा एकस्मिन् देशे एकं देहं गृह्णाति, स देहः शतवर्षाणि तिष्ठति। भगवतस्तु देहाभावात्स्वरूपं यथासुखं प्रदर्शयतीति एकस्मिन्नपि क्षणे बहुभिर्बहुधा दृश्यत इति अनेकरूपाणि भवन्ति। चलने च मायाजवनिकायाः स्थलान्तरे उद्गमस्य भिन्नत्वाच्चलनमात्रेणैवानेकानि रूपाणि भवन्ति। स ह्याकाशशरीरः सर्वतःपाणिपादान्तत्वेन, मूर्त्यानन्त्यात् अनन्तरूपत्वं युक्तमेव। अत आह भगवान्। कालत्रयोपपन्नानि मदीयानि अनुक्रमन्तः आनुपूर्व्येण गणनां कुर्वाणाः अन्तं न गच्छन्तीति। नृपेत संबोधन महत्त्वेन वञ्चनाभावाय। तत्रापि कालत्रयस्य योग्यानीति कर्मणामानन्त्यम्। कालत्रयस्य उपमर्दनसमर्थानि नामानीति कालत्रये उपपन्नान्यन्तान्येव ॥३८॥

एवं त्रिभिः स्वस्य ब्रह्मत्वं निरूप्य धर्माणामपि ब्रह्मत्वेनानन्त्यमुक्त्वा अवक्तव्यत्वमुपपाद्य तथापि राजकृपया राज्ञो दुर्ज्ञेयमपि वक्ष्यामीत्यभिप्रायेणाह तथापीति।

SRI SUBODHINI: “Beings” are many and many will be born! The purport of “Me” is of Brahman” — as the soul or “Jiva” is small and divided and due to this, the Jiva at one time is able to have only one body and this body, can at best, last for one hundred years only. Our Lord has no body, and can manifest and show His countless forms, as per His will and desire, in a facile and joyful way! Our Lord is capable of showing countless

forms of limitless varieties at the same moment! In this way, our Lord has so many forms. As the Lord's power of "illusion" is effective, the Lord is able to become the "many" even by just "moving about"! Our Lord's "body" is the sky (Akaash). At all places are His holy feet and hands! Thus, due to the countless nature of His forms, our Lord, having countless manifestations is indeed appropriate! In view of this, it is said, that our Lord is "SRI BHAGAWAN". "My "birth" (this manifestation) is useful in all the three phases of "time" (waking, dreaming and deep sleep). If someone were to count from the very beginning, no one will be able to reach it's end! Oh king! Our Lord has addressed the king, this way, to emphasize two factors. (1) You are a great person. (2) I am not going to cheat you in anyway. "My actions are useful for all the three phases of "time" (Kaala)." Through this, the Lord has also proved the "limitless" nature of His "actions" (Karma). "My name is useful to be taken in all the three phases of time". Hence the holy names of our Lord, should be remembered and chanted at all times and the "names" are also "limitless" (Anantha).

In this way, through three verses, after reemphasizing His own exalted Divine nature of being the "Supreme Brahman" (absolute truth), our Lord also said, that His "nature or quality" (Dharma) is "limitless" as it is also "Brahman". Even after saying this, the Lord told, that usually these truths are not told or revealed in this way. But as the Lord has immense compassion to the king, He would tell him, even those facts, which are difficult to be understood or known. With this view, our Lord says to the king the following.

तथाप्यद्यतनान्यङ्ग शृणुष्व गदतो मम ।

विज्ञापितो विरज्येन पुराहं धर्मगुप्तये ।

भूमेर्भारयमाणानामसुराणां क्षयाय च ॥३९॥

VERSE 39 Meaning: “Oh! Friend, who is My own! Even then, I am telling you, about My present birth and names etc. Please listen to this. Firstly Lord Brahma, had prayed to Me, for the protection of Dharma (righteousness) and for the destruction of the wicked demons, who had become a “burden” on this earth.”

श्रीसुबोधिनी : अद्यतनानि जन्मकर्माभिधानानि शृणुष्व। यद्यपि त्वां प्रति न वक्ष्यामि, तथापि मे गदतः सतः त्वया सावधानतया श्रोतव्यम्। आदौ जन्महेतुमाह। स एव पृष्ट इति। पुरा विरज्येन विज्ञापितः ब्रह्मणा प्रार्थितः सन् घर्मरक्षा कर्तव्येति। भूमेर्भारयमाणानामसुराणां क्षयार्थं च। अनेन द्वयं गृहीतम्। भूमिभारहरणमसुराणां क्षयश्चेति। चकाराद्भक्तिसिद्ध्यर्थं च ॥३९॥

SRI SUBODHINI: The Lord now told the king, “Now, listen about My present birth, actions and names. Although I am not telling for you, even then I am going to tell you. Hence please do listen to this with sincerity and care.” Our Lord is telling in the first instance, the reason for His incarnation, because it was this information, which was asked for by the king. At first Lord Brahma had prayed to Him, requesting the Lord to protect “Dharma”, and for destroying the “burden” of this earth, in the form of innumerable wicked demons. I accepted both these prayers viz. (1) to relieve the “burden” of mother earth and (2) destruction of the demons. I knew that, by completing these two tasks, the protection of “Dharma” will be ensured. By using the word “Cha” (and), the Lord also indicated that, “I HAVE TAKEN THIS HUMAN BIRTH, FOR THE PURPOSE OF

ESTABLISHING THE PATH OF BHAKTHI AND FOR PROTECTING MY DEVOTEES!"

अवतीर्णो यदुकुले गृह आनकदुन्दुभेः ।

वदन्ति वासुदेवेति वसुदेवसुतं हिं माम् ॥४०॥

VERSE 40 Meaning: "In the Yadu clan, at the house of Shri Vasudeva, I have manifested Myself. Everyone calls Me as "VAASUDEVA", as I am the son of Shri Vasudeva"!

श्रीसुबोधिनी : यदुकुले इति गोत्रमुक्तम्। आनकदुन्दुभेर्गृह इति विशेषोऽप्युक्तः। नामाह वदन्ति वासुदेवेति। सन्त्येव बहूनि नामानि, एकस्यापि नाम्नः बहून्येव निर्वचनानि सन्ति, तथापि एकं नाम एकप्रकारनिर्वचनं लोको वदन्ति। वासुदेवेति नाम। वसुदेवसुतमिति निर्वचनम्। हीति युक्तश्चायमर्थः। यतो मां वदन्ति। मया च तथा कृतमिति ॥४०॥

कर्माण्याह कालनेमिर्हत इति।

SRI SUBODHINI: Our Lord is so very humble, straight and simple, that He replies to every question posed by the king. He says about His "Gotra" through saying, that He took birth in the "Yadu" clan! By telling, that He was born as the son of Shri Vasudeva, not only He has reemphasized His "Gotram", but He has indicated the "house" also, where He was born! Now He is telling about His name. "Everyone calls Me as "Vaasudeva" although I have countless names. In fact, even one of My many names has limitless meanings. Even then, generally people call Me with one name and with one "meaning" only. My name of "Vaasudeva" denotes, that I am the son of Shri Vasudeva. This is indeed appropriate, as I am "Vasudeva" (the Lord of the Universe) only and I Myself have opted to become the son of Shri Vasudeva."

Through the next verse, the Lord is explaining about His "tasks" (Karma).

कालनेमिर्हतः कंसः प्रलम्बाद्याश्च सद्विषः ।

अयं च यवनो दग्धो राजंस्ते तिग्मचक्षुषा ॥४१॥

VERSE 41 Meaning: “I had to kill My uncle, Kamsa, as he was the demon Kaalanemi! I destroyed demons such as Pralambha and others, as they were hating Mahatmas, sadhus and noble devotees. Through this, I protected the good and virtuous persons. Oh king! through the “brilliance” of your eye.....”

श्रीसुबोधिनी : कंसो मातुल इति तस्य हननं निषिद्धमिति पूर्वं स कालनेमिः स्थित इत्युक्तम्। प्रलम्बादयोऽपि हताः, यतस्ते सद्विषः। अनेन सद्विषार्थं प्रलम्बादयो हताः, न तु तेषां हनने स्वतन्त्र कार्यमस्तीति भावः। प्रकृतकृत्यं द्विरूपमाह अयमिति। तत्र यवनः ते तिग्मचक्षुषा बाण प्रायेण करणेन मयैव दग्धः। चकारः कर्तुं समुच्चयार्थः। राजन्निति संबोधनं तथैव सम्प्रत्यर्थम् ॥४१॥

द्वितीयं भक्तिलक्षणं धर्मलक्षणं वा प्रयोजनमाह सोऽहमिति।

SRI SUBODHINI: Kamsa is our Lord's uncle. Hence the scriptures prohibit killing of such a near relation. “But in his last birth, he was the demon Kaalanemi, and as this birth of being “Kamsa” was taken by the demon Kaalanemi only, I had to kill him. I have destroyed demons like Pralambha and others for the sake of protecting the noble and saintly persons. There was no other motive or reason for their destruction. The present event has two facets. Although this Kaalayavana was burnt to ashes, through your eyes, in reality, it is “I” who has burnt him to ashes, and your “eyes” are only an “instrument and reason” in My hands! — like an arrow is only an “instrument” in the hands of a fighter.” The word “Cha” (and) is used by our Lord, to denote, that He is the real “Karthā or doer”. “Oh king”! — this

addressal of the king is made for its affirmation. Our Lord, now says, that the other purpose for His incarnation is symbolic of "Bhakthi" and "Dharma", through the next verse.

सोऽहं तवानुग्राहार्थं गुहामेतामुपागतः ।

प्रार्थितः प्रचुरं पूर्वं त्वयाहं भक्तवत्सलः ॥४२॥

VERSE 42 Meaning: "You had prayed to Me, who is very fond of My devotees, much earlier in your life, and the same Lord i.e. Myself, with a view to shower My compassion on you, has now come, all the way, to this cave."

श्रीसुबोधिनी : अनेकार्थेऽवतीर्णो यतोऽहं अतस्तवाप्यनुग्रहः कर्तव्य इति एतां गुहामुपागतः। अन्यथा प्रकारान्तरेण भ्रममुत्पाद्य कालयवन एवात्रानीतः स्यात्। ततश्च स्वयमेव स भस्मीभवेत्। अतस्त्वदर्थं मेवास्मिन् सङ्कटे देशेऽपि समागतः। तत्र हेतुः प्रार्थितः प्रचुरं पूर्वमिति। बहुवारं पूर्वजन्मसु त्वयाऽहं प्रार्थितः। अनेन यत्सामर्थ्यं त्वयीदानीमुपलभ्यते, तत्केवलं मदनुभावेनेत्यपि ज्ञापितम्। तथापि स्वक्लेशेनाप्यागमने स्वस्यासाधारणं धर्ममाह भक्तवत्सल इति। अहं स्वभावतो भक्तवत्सलः ॥४२॥

आगतस्य प्रयोजनमाह वरान् वृणीष्वेति।

SRI SUBODHINI: I have indeed manifested for many persons, but, with a view to bless you, I have come into this cave. I have created an "illusion" in the mind of Kaalayavana, and this made him come over here, behind me, to this cave. Then he got burnt into ashes, by himself. Hence, for you sake only, I have come to this place, which is full of difficulties. The reason for coming to your cave, for your sake is because, you had prayed to Me, during your many early births". By telling like this, the Lord indicated also that, "the capacity which is being seen in you, now, is due to My glory and

His "last" (Karma).

blessings only. I have borne the difficulties in coming to this place, due to My extraordinary quality of “being very loving to my devotees” (BHAKTHAVATSALATA). By My very nature, I am very loving and attached to My devotees. I ALWAYS LOVE FULLY AND INTENSLY MY DEVOTEES.”

Our Lord is now telling the reason for His visit, through the next verse.

वरान्वृणीष्व राजर्षे सर्वान्कामान्ददामि ते ।

मां प्रपन्नोऽजनः कश्चिन्न भूयोर्हति शोचितुम् ॥४३॥

VERSE 43 Meaning: “Oh sage king! Please ask for the boons you desire for! I am prepared to fulfill all your desires. Anyone who has come to surrender to Me, will never have to face sorrow anymore. In his next life, this devotee attains “liberation” also.”

श्रीसुबोधिनी : ये वरणीयाः तवाभीष्टाः तान् बहूनपि वृणीष्व। यतस्त्वं राजर्षिः राजा च ऋषिश्च राजधर्मं वैदिकं च धर्मं कृतवानिति। अहं पुनः ते अस्मिन् जन्मनि सर्वानेव कामान् दास्यामि ‘न तु मोक्षमिति भावः। तर्हि किं वरेणेत्याशङ्क्याह मां प्रपन्न इति। यस्तु शरणागतः, स भूयः शोचितुं नार्हति। यस्मिन् जन्मनि प्रपद्यते, तस्मिन् जन्मनि कश्चिच्छोचितुमर्हति न, सर्वः। अतः सर्वेषां शोकः प्रपत्तिमात्रेण निवर्तते, अजनश्च भवति। जनश्चैत् मदिच्छया, तथापि भूयः शोचितुं नार्हति। एष विकल्पः राज्ञ एवार्थः। अतः कामितं सर्वमेव दास्यामि, मुक्तिमपि एकजन्मव्यवधानेनेति भावः ॥४३॥

एवं वचनेन यदर्थं स्वयं स्थितः स एवायमिति निश्चित्य कर्तुमित्येषेत्याह इत्युक्त इति।

SRI SUBODHINI: “Whatever boons you desire for, even if they are many, please ask now, as you are both the king and a sage rolled into one! You have protected both these “Dharmas” (ways of life). I will fulfill all the

desires, in this life itself, which you may nurture in your heart. But not "liberation". If the Lord is not interested to give "liberation", then what is the use of asking for any other "boon"? Our Shri Mahāprabhuji answering this says that, "He who has come to surrender to Him, will never go through any sorrow anymore. In other words, My devotee gets rid of, and is released from all types of sorrow, in the life, he surrenders to Me. Perhaps someone may experience some little sorrow, but not all devotees rue about their sorrow, as just by surrendering to Me, everyone's "sorrow" is removed completely forever. He gets liberated. Even when, due to my own wish, this devotee does not get "liberated", he will never have any sorrow". Our Lord has made this statement for the sake of the king only. He said, "If you have any desire left in you, I will give all of them, I will bless you with "liberation" also after one life" (i.e. this life)."

In this way, after respecting and honouring the words of our Lord, the king got certain that, "this is the Lord for whom, I have been staying here for so long", and he desired to do the "praise" of our Lord. This is being described by Shri Sukadeva, through the next verse.

श्रीशुक उवाच—

इत्युक्तस्तं प्रणम्याह मुचुकुन्दो मुदान्वितः ।

ज्ञात्वा नारायणं देवं गर्गवाक्यमनुस्मरन् ॥४४॥

VERSE 44 Meaning: "Shri Sukadeva said, "In this way, when our Lord told the king about the purpose of His coming, then, the king Muchukunda, became very cheerful and happy. He now remembered the words of sage Gargācharya, and realized that the Lord, who was standing before him, was none other than Sri Narayana. He

now prostrated to the Lord, and began to sing the “praise” of our Lord.”

श्रीसुबोधिनी : भगवता वरं प्रार्थयेत्युक्तः स्तुतैव वरः प्रार्थनीय इति तं प्रणम्य स्तुतिमाह। यतोऽयं मुचुकुन्दः प्रसिद्धः, मुदा चान्तरन्वितो जातः। भगवद्वाक्येन संतोषोऽप्येका भगवत्स्तुतिः। तदा गर्गवाक्यमनुस्मरन्, भगवद्वाक्येन तस्यापि स्मरणे जाते, नारायणोऽयमिति निश्चित्य, स्तोत्रं कृतवान्। अनेन नारायणः पुरुष एव ज्ञातः, न तु पुरुषोत्तमः। अथवा। पुरुषमेव पुरुषोत्तमं मन्यते। भगवद्वाक्यं गर्गवाक्यस्मारकत्वेन जातमिति न फलसिद्धिः। अनेनवाभिप्रायेण भगवतापि ‘कामान् ददामी’त्युक्तम् ॥४४॥

भगवन्तं स्तौति त्रयोदशमिः विमोहित इति।

SRI SUBODHINI: Our Lord had told the king only to “ask for the boons, which you desire”. After hearing these words of our Lord, the king began to think and decided that, “Let me do the praise of the Lord, in the first instance, and will think of asking for the boons only later”. With this determined mind, the king did his “prostrations” to the Lord and started his “praise”. This “praise” has made the king Muchukunda, very famous. He became very happy and cheerful in his inner-mind. To become completely satisfied with the words of our Lord is in itself a sort of “praise” of our Lord. Immediately he remembered the words of his Guru sage Gargācharya. In fact, the king was able to remember the words of his Guru, due to the grace of our Lord only and due to His own words. He now got determined that this Lord is “Shri Narayana” only and began to do his “praise”. He understood, Shri Narayana as the primordial “Purusha” (Lord) and as Shri Purushottama i.e. he began to regard the “Purusha” only as Shri Purushottama. Muchukunda could not attain the “result” of liberation, and the reason for this is that, he had concluded that our Lord’s words only made

him remember the words of Gargācharya, and this is the only “result” of our Lord’s words! Keeping this view in mind, our Lord also told, “I am giving you all the boons which you may desire for” i.e. “I will fulfill all your desires, but not liberation”.

The king rendered his “praise” of the Lord, in 13 verses.

मुचुकुन्द उवाच—

विमोहितोऽयं जन ईशमायया त्वदीयया त्वां न भजत्यनर्थदृक् ।
सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित्पुरुषश्च वञ्चितः ॥४५॥

VERSE 45 Meaning: “Shri Muchukunda said, “Oh! Lord of the Universe! Your power of “illusion” (Māya) has made the human beings as “man” and “woman”, and in this process, they are cheated. Due to this, they get deeply engrossed in this meaningless “Samsāra” (life of births and deaths). Hence, they do not understand or realize You. They get attached to their homes, for the sake of happiness, whereas these houses give only great sorrow.”

श्रीसुबोधिनी : अत्र द्वादशधा कालो निरूप्यते। तदतिक्रमार्थं च एकेन भगवत्प्रपत्तिरिति। तत्र कालेन सर्वे व्यामोहिता इति प्रथमं तामसराजसात्त्विकान् मुग्धान् गणयति त्रिभिः। तत्राप्याद्येन तामसमोहो निरूप्यते। अयं जनः त्वदीयया मायया विशेषेण मोहितः। ननु कालेनैव मोहितोऽस्तु, किं भगवन्मायाविमोहनेनेत्यत आह ईशेति। भवानेवेशः। तेन कालरूपो भूत्वा तान् विमोहयसीत्युक्तं भवति। अन्येनैतावत्कर्तुं न शक्यत इति। न हान्यः भगवद्भजनं निवारयितुं शक्नोति। अपराधी स्यात्। अन्ये व्यामोहाः कालकृता भवन्तु नाम, भगवदभजनहेतुः कालो भगवानेव। तदाह यतस्त्वां न भजतीति। ननु परमानन्दे कथं विचारकाणामप्रवृत्तिरिति चेत्, तत्राह अनर्थदृगिति। अनर्थ एव दृष्टिर्यस्या यद्धि पश्यति, तज्जानाति उभयं

चेत्पश्येत्, तारतम्यं च जानीयात्, अयं त्वनर्थमेव पश्यति। ननु सर्वोऽपि दुःखान्निवर्तते, सुखार्थं प्रवर्तते, सुखदुःखे चात्मानुभववेद्ये, अतः कथमनर्थदर्शनमिति चेत्, तत्राह सुखाय दुःखप्रभवेषु सज्जत इति। प्रवृत्तिस्तु स्वसमानप्रकारज्ञानजन्यैव, परं तज्ज्ञानं भ्रान्तम्, तेन फले विपर्ययः। यदुःखस्थानम्, यतो दुःखमेवोत्पद्यते, तत्र सुखं भविष्यतीति, यतः प्रवर्तते, तत्राप्यासज्जते, तत्स्थानं निर्दिशति गृहेष्विति। दुःखप्रभवत्वमुपपत्त्योपपादयति योषित्पुरुषश्चेति। गृहे हि द्वयमेवास्ति। द्वयमप्यन्योन्यतः सुखापेक्षम्। यद्येकस्मिन् सुखं भवेत्, तत्रापि पुष्कलम् तदा ह्यन्यस्मै प्रयच्छेत्, इतरेतराश्रयं कार्यं च न सिध्यत्येव। अतस्तयोर्दुःखमेव सहजम्, तदनुवृत्तौ दुःखमेव भवेत्। न हि नद्यामग्निः प्राप्यते। नन्वनुभूयते सुखं कथमिति चेत्, तत्राह वञ्चित इति। केनचिद्वञ्चितः सुखं मन्यते। न हि युक्तिबाधितं प्रमाणबाधितं च क्वचित्सुखं भवति। अनुभवस्तु भ्रान्तानुभवतुल्यः। अतो लौकिके युक्तिबाधितं न प्रमाणम्, वैदिके श्रुतिरेव प्रमाणमिति। अन्योन्यसुखापेक्षित्वेन प्रवृत्तेः सुखाभावस्तत्र सिद्धः। 'पुन्नाम्नो नरकात्त्रायत' इति वाक्यात् पुरुषशब्देन नरकउच्यते, योषिच्छब्देन च सुतरां नरकम्, 'शालावृकाणां हृदयान्येता' इति 'स सोमो नातिष्ठते' त्यादिश्रुतिभिः स्त्रीणां निन्दाश्रवणात्। 'प्रजापतिरमृतमानन्द इत्युपस्थ' इति उपासनार्थं निरूपितम्। लोकप्रतिपन्नं दृष्टान्तीकर्तुं वा। आविर्भूतं वा रसे तद्भवति। गृहत्वादेव परिच्छिन्नत्वान्न रसाविर्भावः। उभयोः परिगणनायाः कृतत्वात्तरेतराभावः सिद्धः। यत उभयोः सुखं भवेत्। चकारात्तदपत्त्यानि च। तेच व्याघ्रवत्ताभ्यामेव सुखेप्सवः। अतो युक्तिप्रमाणाभ्यां बाधादन्योन्यप्रवृत्तौ वञ्चित एव। समुदाये च तां निराकर्तुं वञ्चित इत्येकवचनम् ॥४५॥

एवं गृहासक्तस्य तामसस्य वञ्चनामुक्त्वा शास्त्रादिरतस्यापि विवेकिनोऽपि राजसस्य वञ्चिततत्त्वमाह लब्ध्वा जनो दुर्लभमिति।

SRI SUBODHINI: The king Muchukunda made his "praise" in 13 verses. The reason for this, is that there are 12 types of "time" (Kaala). He makes his praise in 12 verses and in this way, he crosses the "limitation" of "time" (Kaala), and through the 13th verse, he speaks of "surrendering" to our Lord. The Divine factor of "time"

(Kaala) has made everybody "satisfied and happy" (i.e. kept them in the "illusion" of being happy). Hence, through the first 3 verses, he indicates and counts the Tamasik, Rajasik and Satwik "fools" (Mooda). Through the first verse, he speaks of the "Tamasik illusion". "These humans, Oh Lord! have been attached to happiness, in a very special way, due to your power of illusion (Māya)". "Why do you say, that all these have happened due to My power of "illusion"? All these have happened due to the factor of "time" (Kaala) only and not due to Me?" "Answering this, the king replies, "Oh Lord! You are the "Ishwara" – the Lord of the Universe! It is You, who have become the Divine factor of "time" (Kaala) and have put everyone in the illusion of infatuation (Moha). No one else is capable of achieving this, other than You! No one else also is capable of making these "humans" forget "You" also except You! If someone does this, then he will commit a grave "error and wrongdoing" (i.e. making anyone forget the Lord). The other "infatuation" such as wealth, women, children etc. are created by the factor of "time". But, in not doing Seva, and not being devoted to our Lord is caused by the factor of "time" which is symbolic of our Lord only, and this makes a person not do "Seva or Bhajan" to our Lord! if it is asked, as to why do people who are capable of thinking (i.e. the human beings) are not devoting their "thinking" to realize and attain the eternal bliss or Aananda? (Paramaananda). Answering this, it is said, that, these people have their full attention devoted to this "Samsāra" (life of births and deaths) only. Hence these people are aware of this "Samsāra" only. It is an accepted rule, that one understands that object only, which has been seen fully. Another question arises. If someone is able to see

this “Samsāra, and also the “eternal Aatma” (Paramārtha), then what will be the difference between these two? Who is the best? And who is the lowest? At any rate, these persons see the “meaningless” Samsāra! A doubt arises, that every human being is desirous of freeing himself from the burden of sorrow and they also indulge and seek happiness and joy only! Then the question arises, what is happiness? (Sukham). Or where is it? What is sorrow? And where is sorrow? All these can be realized and known through one’s experience. Even then, why do the humans have their attention only on this “meaningless” Samsāra? Answering this, our Shri Mahāprabhuji says, that the humans, with a view to attain happiness, get attached to those objects, which in reality create only unhappiness and sorrow! The humans act as per their knowledge only, but this “knowledge” (Jnana) is full of “delusion” (Bhrama), due to which, he attains the “opposite” result! This leads to sorrow and through “delusion” (Bhrama), he thinks that, he will certainly get only “happiness” from these objects of sorrow! In fact, this attachment to “happiness from objects” makes him work, and put more and more efforts and over a period of time, he gets deeply attached to these objects and their places. The place of sorrow is termed here as “home” i.e. the humans think, that they will get happiness in these “homes”, but only sorrow is suffered by them in these “homes”. Here, through proper reasoning, this fact is proved by saying that both “men and women” remain at home. Both of them desire and want happiness and joy from each other. When after making each other, mutually happy, and after getting much happiness, then the other gives happiness to the one who gives happiness. In this way, the factor of “happiness” is dependent on each other.

Due to this, at no time, this task of enjoying happiness or giving it, gets fulfilled totally, which results into "unhappiness" for both! Like in a river, fire is not available (as water and fire are "enemies"), in the same way, in the "houses", no one can attain happiness and joy. If it is asked, as to how one can experience, or in what way the experience of happiness is felt? This is answered by saying, that one understands this factor, when one is cheated by the factor of Time! One experiences and says, "I am attaining happiness, and in reality this type of happiness is attained very rarely only!" If through proper reasoning and proof, one is unable to understand, even then why do you say so like this? (That you are experiencing happiness and joy). But in reality it is not "happiness" at all! "But I do not accept this, as I am really experiencing happiness" – to this it is said, that this experience is the experience of a "mad" person. It is not a real experience. In this worldly life, all experiences based on logical reasoning are not accepted as "proof". And the Vedas only are the real proof. The humans are always engrossed in getting "happiness and pleasure" from each other, and they just put constant "efforts" to attain this. But they never get the "real" happiness and instead, they get so much sorrow. The word "male" denotes "hell" as per the Vedic dictum that, "The son redeems the father from the hell of Punna". The word "female" (woman – Yoshit) denotes also "Naraka" (hell) only. Enough evidence is given for all these. The Vedic reference has condemned the role of "women" in making the men get attached to them. These few references quoted here viz. "women have hearts of dogs and vultures". In fact there are references to the "Upāsana" or worship of the organs of creation! All these references in the Vedas have been given, after seeing the way the

humans live in this world or as all these are centres of “worldly” pleasure. The concept of “house” itself denotes “division”, and the rise of true “bliss” (Rasa) does not originate in “houses” at all! There is thus “dependency” for happiness on each other, and the resultant “attachment” and “hatred”. Both men and women are always interested in getting “happiness and pleasure” only. The word “Cha” (and) is used for their “children” also becoming like them! In this way, both of them are getting “cheated” (VANCHITAH) in their mutual “attachment” and seeking “pleasures”, which in fact is “sorrow” only! The word “cheated” is used to ward off this, and to emphasize the actual fact pertaining to the affairs of this world!

In this way, after explaining the fate of the “Tamasik” persons, who are attached to their homes — that they are being really “cheated” by “Kaala” or the factor of “time”, now, through the next verse, the “Rajasik cheating” effected by the “scriptures” of the “discrimination” (Viveka) of these persons is being experienced.

लब्ध्वा जना दुर्लभमत्र मानुषं कथञ्चिदव्यङ्गमयत्नतोऽनघ ।
पादारविन्दं न भजत्यसन्मतिर्गृहान्धकूपे पतितो यथा पशुः ॥४६॥

VERSE 46 Meaning: “Oh! Sinless one! The human beings attain this rare human body, with all its parts and senses in tact, without doing much effort and somehow! Even then, he, who does not serve or worship the lotus feet of our Lord, is termed as a person of untruthful intellect! We should understand, that this person, like an animal, has fallen into the dark well of his home!”

श्रीसुबोधिनी : विवेकसहितं मानुषमपि देहं प्राप्य कथञ्चिन्महता कष्टेन। अव्यङ्गं सर्वाङ्गसहितं सर्वेन्द्रियसहितं सर्वबुद्धिसहितं च महता

शास्त्रप्रयासेन जनत्वात्सर्वदा जायमानः. विशिष्टं कदाचिदेव प्राप्नोतीति। तादृशमपि प्राप्य भगवन्तं न भजतीति असन्मतिरेव। प्राप्तसामग्र्या अन्यथा उपयोगाभावात्। इन्द्रियाणामुपयोगोनुपयोगश्च पूर्वं निरूपितः। 'बिले बतोरुक्रमविक्रमान्ये' 'सा वाग्यया तस्य गुणान् गृणीत' इति च। अतो भगवत्पादारविन्दाभजने असन्मतिरेव भवति। असन्मतित्वाद्वा अभजनम्। अत एव गृहान्धकूपे पतति। उपर्युद्गमाभावात्। तत्र च पदार्थदर्शनाभावात् अन्धकूपत्वम्। विवेकी कूपेपि पतितः कदाचिदुपायेनोद्गच्छति। तदपि नास्तीति दृष्टान्तमाह यथा पशुरिति। पशुश्च तल व्याकुलोऽपि भवति। यतोऽधिकमेव दुःखं प्राप्नोति। निर्गमनोपायं च न वेद ॥४६॥

एवं राजसानां दूषणमुक्त्वा सात्त्विकानामपि स्वदृष्टान्तेन दूषणमाह ममैष काल इति।

SRI SUBODHINI: With great difficulty and with the efforts made through the scriptures, one attains the "human" body, which has the quality of "discrimination" (Viveka). How is this "body"? The senses and all bodily parts are healthy and the intellect also is well equipped in all ways. The word "Jana" here denotes "always birth is taken" — but only due to very special reasons, the soul gets the human body. Now, even after attaining this "best" human birth (i.e. a body), if this soul does not do service and worship of our Lord, then one has to realize, that this "soul" is of the "untruthful intellect" (Asatbuddhi) only. Why? — This "body" has been blessed and given by our Lord for doing Seva and worship of our Lord only. Instead of using this "body", for the sake of our Lord's purpose, to use it only for all "worldly" purposes, is certainly the action of an "untruthful intellect". Hence this "material" (body) should not be used for any other purpose. One should be careful and aware, as to where one's "senses" should be used, and where they should

not be used. This aspect is explained here, in the first instance. It has been said that, "He who does not listen to the virtuous qualities (Gunas) of our Lord, his ears are as good as the snake pits only! He who sings the glory of the virtues of our Lord, only his "words" are considered as right and true! He who does not listen to the qualities of our Lord, nor remembers them, he is termed here, as having an "untruthful intellect". In other words, due to this "untruthful intellect", he does not serve or worship our Lord. He is supposed to have fallen in the "dark well of his own home"! This "dark well" is such a despicable and dangerous place, that it is absolutely impossible to come out of this place! That is why, this "well" has been termed as a "dark well" – as nothing else is seeable here. The person who falls into this well has to have "discrimination" (Viveka), and only this spiritual quality will enable him to come out of this "dark well"! But here, the reference is made to an "animal" lacking "discrimination" (Viveka). This "animal", unable to get out of this well, becomes very afraid and anxious and gets immense sorrow – because of lack of "discrimination", it is not able to come out of this well!

After critically referring to the persons of the "Rajasik" nature, now, even the "Satwik" (harmonious) persons are named, through an example, as per the next verse.

अथ कालोऽजित निष्फलो गतो राज्यश्चियोन्नद्धमदस्य भूपतेः ।
यत्तमबुद्धेः सुतदारकोशभूषासज्जमानस्य दुरन्तचिन्तया ॥४७॥

VERSE 47 Meaning: "Oh! Unconquerable one! All my time, up to now, has, indeed, gone as a "waste and worthless". Why? As I am a king, I am proud to be so, with this kingdom, and it's wealth! I have also regarded

this body of mine as the "Aatma", and due to this, I am always attached and anxious about those connected with this body viz. children, women and others."

श्रीसुबोधिनी : एष इति पूर्वमनुभूतः। स सर्वोऽपि शोकेन पुर
एवावतिष्ठते। अजितेति संवोधनम्। न कालेन भवान् जितः, वयं तु जिता
इति स्वदुःखनिवेदनमप्युक्तम्। कालो हि पुरुषस्य पुरुषार्थसाधने हेतुर्भवति।
तदभावे निष्फल एव गतः। ननु विवेकयुक्तो भवान्, कथमेवं वदतीत्याशङ्क्याह
राज्यश्रियोन्मदमदस्येति। राज्यश्रिया परमोन्मादजनिकया उन्नद्धो मदो यस्य।
ननु राज्यश्रियाः मदजनकत्वे को हेतुः, तत्राह **भूपतेरिति।** सर्वे हि दोषा
भूमौ भवन्ति, न स्वर्गे, नापि पाताले। तस्याश्च पतिः तद्दोषेण दूषित एव
भवति। अतो दोषसंबन्धात् सज्ज्वरस्यान्नभोजनमिव श्रियापि बुद्धिनाश एव
भवति। किञ्च। **मर्त्यात्मबुद्धेरिति।** मर्त्ये मरणधर्मके शरीरे आत्मबुद्धिर्यस्य।
पापं तु भूपतित्वजनितमल्पम्, आत्मनोन्यथाज्ञानं तु महत्पापम्। 'योऽन्यथा
सन्तमात्मानमन्यथा प्रतिपद्यते। किं तेन न कृतं पापं चौरैणात्मापहारिणे'ति
वाक्यात्। नित्यं चात्मानं बुद्ध्या मारयतीति **मर्त्यपदेन** वधदोषोऽपि सूचितः।
किञ्च। **सुतदारकोशभूषु** आसमन्तात्सज्जमानोऽपि जातः। ममतामपि भवदीयेषु
अकृत्वा पुत्रादिषु चतुर्षु तत्संबन्धेनात्मनश्च सहस्रचिन्तायुक्तः, तदीयान्
पोषयिष्यामि, तच्छत्रून्मारयिष्यामीत्यादि दुरन्ता चिन्ता। यस्या अन्तोऽग्रिमफलं
नरकपात इति। एवं त्रिदोषेण अहमपि मग्नः। आयुषो निष्फलता, मर्त्यात्मबुद्धिः,
पुत्रादिष्वासक्तिश्चेति। एकैकमप्यनर्थायेति न्यायेन चतुष्टयमुक्तम् ॥४७॥

एवं त्रिविधानामपि मोहमुक्त्वा विशेषतः स्वस्य परमं दोषत्रयमाह
कलेवरेऽस्मिन्निति त्रिभिः ।

SRI SUBODHINI: "The time, which I have experi-
enced so far (i.e. lived so far) is standing before me, as
its entirety, in the form of "sorrow" i.e I have been
surrounded by sorrow and unhappiness only, all this time,
so far! Oh! Lord of the Universe! You are unconquerable
(unconquered). Due to this, the factor of "time" can never
"win" over You! We, the humans, are always defeated by

the factor of "time" (Kaala)". By telling like this, the king expressed his sorrow also. It is the factor of "time" (Kaala), which is also the cause for the attainment of the main goals of one's life. But due to it's "non-availability" (as the king was living in the celestial region) the king was denied the "human goals" by this "time" (which was absent). If the king were to be asked, by our Lord, a question, "You are full of discrimination and good intellect, why are you telling like this?" The king replies to our Lord, "I have got a special intoxicating pride, due to my being the king and it's wealth, pomp and power. In fact this "kingship" has made me very proud, and I always thought that "I am a king". I got an intellect like this, and this has resulted into an extraordinary "pride" (Mada). As it is said, that all the types of "blemish" happen in this "earth" only! They do not occur either in "heaven" or in the lower regions of "Paatala". Being the ruler of this earth, I am bound to be affected by it's defects (Dosham). Due to this association with "blemish and defects", one experiences the destruction of one's intellect, through this "wealth" — like a person running a very high fever commits the wrong act of eating large quantities of "food" which results into his destruction! — More "special" to me is my ignorant view, that this "body" of mine, which is bound to "die" one day, is indeed my "Aatma"! This intellect of mine committed the grave "sin" of regarding the body as the "Aatma"! My sins have got compounded, through my pride as a "king". But the sin of being "ignorant" (Ajnana) of my own "Aatma" (and regarding the body as the "Aatma") is indeed a very "grave sin" (Mahapaapa). It is said, in the holy scriptures, that the "ignorant person understands in the opposite way, the real nature of one's Aatma and due to this, has this

person not done all the sins by being a robber of his own Aatma?" In other words, he has done all the "sins"! The word "human" (Martya) used here, denotes, that "this person kills and destroys his own Aatma, through his own intellect, everyday". — Due to this, this person gets the "sin" of killing also! Moreover, due to the thought, that this body is the real Aatma, this person gets totally attached to all those persons and materials connected with his body viz. His own relatives, children, women, wealth and territory etc. "I should have given all this "wasted" time to the devotees of our Lord. I, not only did not serve the devotees of our Lord, but I have wasted my life on all the above four types of persons and materials. I was not just "ordinarily" attached to these four things, but I have become grossly attracted and immersed in them! I am always thinking and anxious, with endless thoughts, about all these people and materials. I am beset with thousands of thoughts of protecting all these people, and exterminating the enemies of all these people. Such countless thoughts are passing through my mind always. Thus, I have countless anxieties and worries! The effect of all this is "living in hell". In this way, I have fallen on this pit of the "three sins". My life has gone as a big waste! I have got the ignorant feeling, that my body is my Divine Aatma! I have got intense attachment to my children and others. Each one of them is capable of leading to great sorrow and I have, now, got all the four "sins"! with me."

In this way, after explaining the "infatuation" of three types, through the next 3 verses, the king is explaining his three "blemishes", in a special and specific way.

कलेवरेऽस्मिन्धटकुड्यसंनिभे निरूढमानो नरदेव इत्यहम् ।
 वृतो रथेभाश्वपदात्यनीकपैर्गा पर्यटंस्त्वाऽगणयन्सुदुर्मदः ॥४८॥
 प्रमत्तमुच्चैरिति कृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।
 त्वमप्रमत्तः सहसाभिपद्यसे क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥४९॥
 पुरा रथैर्हमपरिष्कृतैश्चरन्मतङ्गजैर्वा नरदेवसंज्ञितः ।
 स एव कालेन दुरत्ययेन ते कलेवरो विट्कृमिभस्मसंज्ञितः ॥५०॥

VERSES 48, 49 and 50 Meaning: “In this body, which is symbolic of both a pot and a house, as an useful instrument, I got the pride and ego of “I am the king”, and I did not regard or respect You at all. I am roaming in this world intoxicated with “pride”, always surrounded with an army consisting of chariots, elephants, horses and footmen. (48)

“I have to do all these various types of works; through these thoughts I became cheerful everyday. This made me get inordinate desires and attachments. I got always eager to fulfill my sensual desires. But, You Oh Lord! as the Divine factor of time (Kaala), very quickly catch hold of all of us, the Jivas, like a serpent catches hold of a mouse, busy eating some tasty material” (49)

“In the first instance, this “body” of mine took the name of a “king”. Then it sat on the chariot made of gold; then it roamed, seated on the elephants; this same “body” of mine, when it is caught hold of by You, as time, (which can never be postponed or prevented, even if it is tried), then it gets weakened and attains a declined state. At this stage, if this “body” is eaten by someone, it becomes “excreta”. And if it just lies in a corner, it becomes fully infested with “worms”; and if it is burnt, then it becomes “ashes”. (50)

श्रीसुबोधिनी : कालेन ग्रासोऽत्र निरूप्यते। तत्र कालस्य दोषाभावाय स्वदोषं निमित्तत्वेन निरूपयति **कलेवर** इति। अस्मिन् कलेवरे शरीरे निरूढमानः सन् सुदुर्मदो भूत्वा त्वामगणयन् जातोऽस्मि, तदा त्वं अन्तको भूत्वा अभिपद्यस इति द्वयोः संबन्धः। भगवतो ग्रासे षट् दोषाः अस्मदीया निमित्तभूताः। आदौ कलेवरं कले कलने कालभक्षणे वरमुत्कृष्टम्। कालः प्रथमतस्तदेव भक्षयति मृत्पाषाणादिभ्यः। अत एव प्रस्तरादयः चिरस्थायिनः, कलेवरमाशुतरविनाशि। न हि कालस्य भक्ष्ये तत्त्वेनैव कृते स्वस्याभिमानः सुखदायी भवति। किञ्च **अस्मिन्निति** शयानः स्वकीयो देहः प्रदर्शितः। असंस्कृतो मृतप्रायः। अनेन स्वतोऽपि दोष उक्तः। परिच्छेदाचेतनत्वे निरूपयति। यथा घटः जलानयनार्थमुपयुज्यते, तच्च जलमन्यत्र विनियुज्यते, तथा कर्माणि संपाद्यन्ते, पुनस्तानि यत्र क्वचिद्विनियुज्यन्त इति। तादृशस्य केवलं कर्मसाधनभूतस्य आत्मतया स्वीकारः अत्यन्तं कुमतिफलम्। किञ्च। कुड्यसन्निभं भवेत्। कुड्ये गृहे यथा कश्चित्तिष्ठति, तथा कियत्कालस्थित्यर्थं भगवता कृतम्। एवमधिकरणत्वेन करणत्वेन आत्मनो भेदे प्रतीयमानेऽपि पुनस्तत्र निरूढमानः नितरां रूढो मानोऽभिमानोऽहमेवेति यस्य। अयमेकः पञ्चपर्वात्मको महान् दोषः। द्वितीयमाह **नरदेवेति**। नरत्वमेव सन्दिग्धम्, कुतोऽमेध्यभाण्डस्य देवत्वम्। नराणां देवः पूजयो राजा। इतीति निश्चयार्थे। अहमित्यनुभवः प्रमाणम्। अतोऽत्र पर्वत्रयं निरूपितम्। तृतीयं दोषमाह वृत इति। रथादिभिश्चतुर्भिः सेनाङ्गैः सहितं यदनीकं सेना तेषां रक्षकैः सेनापतिभिः वेष्टितः। ते हि दुष्टाः घातुकाः। तैः सहित इति दुःसङ्गो निरूपितः। भूभारूपं चतुर्थं दोषमाह। गां पर्यटन्निति। नतु भूमौ कश्चन पुरुषार्थः साध्यते किन्तु भूमिमेव परितः अटते। महान्तं दोषमाह पञ्चमं **त्वामगणयन्निति**। यदधीनं सर्वं स एव न गण्यत इति। सुष्ठु दुष्टो मदो यस्येति स्वाज्ञानमपि। एवं षड्भिर्दोषैर्व्याप्तं कालो भक्षयतीत्याह **प्रमत्तमिति**। एते षट् दोषाः सहजाः। ते च मिलिताः शीघ्रं फलपर्यवसायिं त्रिदोषमुत्पादयन्तीति निरूप्यते। **उच्चैरितिकृत्यचिन्तया** प्रमादः। **प्रवृद्धो लोभः**। विषयलालसेति। तुल्यत्वाभावाय भगवतो दोषत्रयाभावश्च निरूप्यते। **अप्रमत्तः क्षुल्लेलिहानः** लोभरहितः **विषयलालसारहितत्वाय** सहसाभिपद्यस इति। यो हि विषयलालसः

स कार्ये शिथिलप्रयत्नो भवति, भोगाभिवेशात्, क्रियाभोगयोर्विरोधात्। तस्य दोषाभाय दृष्टान्तः प्रमत्तः असावधानः स्वार्थे। तत्र यद्यप्यज्ञानमपि हेतुः, तथापि दोषान्तरमप्याह उच्चैरितिकृत्यचिन्तयेति। इत्येतावान्निश्चयेन कर्तव्यमिति। एवं वा कर्तव्यमिति। उच्चैरिति सर्वापेक्षया इदमेवावश्यकम्। तत्रापि यदि कार्यमुपस्थितं भवेत्, तदा दोषो वा न भवेत्। तदपि नास्तीत्याह चिन्तयेति। चिन्तामात्रमेव। अनेनान्तःकरणं तत्रैव व्यापृतमिति। भगवता आत्मार्थमन्तःस्थापितं बहिर्विनियुक्तमिति महानेवापराधो निरूपितः। अयमसिद्धार्थसाधनरूप इति सिद्धार्थे भिन्नं दोषमाह। प्रकर्षेण वृद्धो लोभो यस्येति। उपभोगार्थं हि तस्य सम्पादनं तदपि कृत्वा स्थापयत्येव, नोपभुङ्क्ते। किञ्च। भुक्त्वापि तद्गतवैरस्य ज्ञात्वापि पुनर्लालसो भवति। विषं यान्तीति विषयाः विषं हि मारकं मृत्युमुखम्, तत्र स्वयं गच्छन्तः स्वभक्तमपि नयन्ति। एकोऽपि नयेत्, किं पुनर्बहव इति बहुवचनम्। यद्यपि भगवत इतिकृत्यचिन्ता वर्तते, अन्यथा न मारयेत्, तथापि न प्रमत्तः। अत एव हेतुर्वर्तत इति साध्यप्राप्तौ निषेधेः। सहसेति। यदैव दोषत्रयोद्भवः, तदैव प्रतीकारकरणात्। पूर्वमेव क्वापि पलायनाभावायाभीति। कालस्य रूपमहिरिति। आखुश्च लीलाकर्ता, अन्यस्य भक्ष्यरूपं शरीरं गृहीत सर्वदा सर्वापकाराय व्यापृतो भवति। ननु राज्ञोऽयं धर्मः परिपालनं कर्तव्यम्, तदर्थं शत्रवश्च मारणीयाः, तदर्थं चतुरङ्गबलसङ्ग्रहः। प्राणिनां हितार्थे धनग्रहणम्, कर्मफलभोगार्थं च विषयलालसेति गुणभूता एवैते किमिति दोषत्वेन गण्यन्ते इत्याशङ्क्याह पुरा रथैरिति। सत्यमेवं भवेत्, यद्ययं देहो देवो भवेत्, पूर्वं रथादिभिः चरन्पि, राजत्वेन सम्मानितोऽपि, कलेवरो देहो विट्कृमिभस्मसंज्ञामेव लभते। मृतदेहस्य त्रिधा विनियोगः। काकादिभिर्भक्षिते विट्, शीर्णं सत् कृमयो वा भवन्ति, दाहे भस्म वा भवति। तामसराजससात्त्विकभावा निरूपिताः। अतः पर्यवसाने दुष्टत्वात् वृथाभिमानो दोषायैवेत्यर्थः ॥५०॥

एवं फलतः दोषानुक्त्वा क्रियातोऽपि त्रैविध्यमाह निर्जित्य दिक्चक्रमिति त्रिभिः ।

SRI SUBODHINI: Here, this body, becomes the "food" of the Divine factor of "time"! In the "food"

itself, there is no "blemish" of "time" (Kaala). To prove this, the king is explaining that it is his own "blemish" which has created this situation, and the factor of "time" (which is our Lord only) cannot be blamed. The one, who is seated inside this "body" becomes full of "ego" and "I forgot You Oh Lord! and did not even regard You as important and "count-worthy"!" Then, "Oh Lord! You assumed the form of "Kaala" (time) and caught hold of me". In this way, it is our Lord, who catches hold of the body. In this process, there are 6 defects/blemishes on our part (i.e. in us) which are responsible for this "catching" by the Lord, as the factor of "time" (Kaala).

Firstly the factor of "time" likes our body as the best food among all the materials, which are there in this world. Hence "time" is fond of eating this "body" eagerly in the first instance. In fact, this is the reason that "rocks" have more "longevity" (i.e. they live for longer periods) and the "bodies" die and get destroyed early. When the factor of "time" eats away, all these bodies, this action is done by the Lord of the Universe only. This makes us understand that to have "pride and ego" is not conducive to attain happiness and bliss. A specific reference is made through the word "in this" (Asmin) i.e. one sees one's own body as "sleeping" i.e. it is not yet purified! The body, which is not purified is treated as good as "dead". Due to this, the king is blaming himself for these defects and blemish. This body is liable to be dismembered and is gross by nature. This is the principle, which the king is describing here, with these references. Like a pot is useful only to bring or store water, but this water can be used by all others also. In the same way, this body is useful to do such actions, which are useful. In this way, this "body" like the pot, is only an instrument to be used

for some actions. But to regard this body only as the “Divine Aatma” is indeed a product of a “wrong intellect” (Kumati). This body is like a house. In other words, like a person stays in a home for a short time only, this body also has been made by our Lord, to be used, as a house, for a short period only. This body, thus, is an instrument only for completing some “actions” (Karma). In this way, it is completely different from the Divine “Aatma”. Even then, everyone has great feelings of “mine” and “ego” with this “body” as “I am there”, etc. This “ego” is part of the 5 types of “blemish or defects”. Up to now, the description of “ignorance” caused by the attachment and wrong understanding of the “body” is spoken of.

Secondly, the “blemish and defect” caused by “pride” is being explained. “I am the “Lord of the humans”, and in this way there is doubt as to whether the king was human or otherwise! How can this impure body be the receptacle for the “celestial” nature? (i.e. when the king called himself “Naradeva” (celestial human or god of the humans). A king is the “Lord” of the humans, and is worshipped and respected as such! The word “yes indeed” (Yiti) is used to reemphasize this. Through the use of the word “me” (Aham), the king is describing his own experience as the “evidence and proof”. Hence, here, the three kinds of “ignorance” have been explained so far. In this way after describing the second “blemish” (Dosham), the third blemish is being described.

Thirdly, the “blemish” of always being surrounded by the army and commanders of chariots, horses, elephants and footmen. All these people are bad and they all will die. Through this, it is indicated that “I have got the effect of this bad association (Dussangha)”.

Fourthly, the king is explaining the “blemish” in the form of the “burden of this earth”. I have come onto this earth, and have not attained any of the four main goals of one’s life. I have been roaming around this earth on all the four sides.”

Fifthly, the king has described his very big “blemish” of forgetting our Lord. “Oh Lord! I have never brought You in my thinking and meditation. In other words, I have ignored You also! Oh Lord! everything in this universe is under your control and I have ignored You fully and have not given my respect and regards. I have got this special “pride and ego” and I am also having the ignorance of my “real self” (Swaroopā) as my last “blemish”. In this way, I am surrounded by the 6 types of “blemish or defects” and time (Kaala) eats us up — as I am full of pride and due to this the factor of “time” is bound to eat me up!”

All the above 6 kinds of “blemish” are natural, and when all these 6 kinds of “blemish” gather together and meet in one place i.e. when they come to be exhibited, at the same time, together, in one person, then, there arises the “three major blemish” which gives result very promptly. This is explained through the word “arisen” (Ucchai) i.e. a person regards duties as non-duties and has also foolish anxiety and worry! These type of actions, increases one’s attachment and desires. Demands and wants get increased and become manifold.

The king having described all his “blemishes” now says, that our Lord does not have any of these “blemish”. “Oh Lord! You are not “proud” at all! Hence, You are always aware of your duties and actions fully, and You do also act accordingly. You are without any attachment or desire, and hence, there is no desire in You for any of

these objects, and due to this You are able to achieve and complete all your actions very quickly. Thus a person, who has no desire is able to attain you quickly. The one who is attached to objects gives himself up to “seeking enjoyment” (Bhoga) and he is unable to complete his tasks at all. Proper completion of one’s duties and tasks (Kaarya) and “enjoyment of sensual pleasures” (Bhoga) are opposing to each other! And they are natural enemies!

[AVIDHYA or ignorance has 5 parts and this creates five types of Dosham or blemish. (1) Attachment to the body – ignorance thereof. (2) Ignorance caused by “Prana” (vital air). (3) Ignorance caused by inner-mind. (4) Ignorance caused by the senses (Indriyas) and (5) ignorance caused by the forgetting of one’s own Divine self (Swaroopa Vismriti).]

Even then, the king is explaining the second “blemish or defect” viz. his anxieties and worries. He says, that his entire “inner-mind” has been enveloped by anxieties and worries. Our Lord has given to us this “inner-mind” for His own devotion or meditation (Bhakthi and Dhyana) and “I have put this inner-mind in all outside activities. In this way, I have done a very great crime! This “crime” denotes the non-attainment of my goals in life”. He now recants the blemish of what he has already attained in his life. “I have great desires and attachment like the one, who has amassed a lot of riches and wealth for enjoyment, and does not bring this wealth into it’s “use”. Even after enjoying this “wealth”, he understands and realizes that there is no “joy” at all in these enjoyments. Even then, due to previous attachment, he desires for such enjoyment only. The king is describing the nature of these worldly and material objects and enjoyments. He says, “these objects are the face of death, poisoning the person,

who is attached to them. The one, who goes behind them necessarily takes along with him others too! In fact one "object" is enough to drag away totally, and what is there to be wondered at, when every type of objects and enjoyments entice an individual? Here the plural gender is used. Even then, our Lord is worried about all these actions, and that is why, he puts an end to this, through death. In this way, when all the three types of blemish get originated in a person, then the factor of "time" (Kaala) intervenes. The "serpent" referred to here, in this verse, is of the form and symbol of "time" (Kaala). He plays his own games, and he is everywhere realizing, that everyone's body is his own "food" only. He moves out, ever ready to do something non-beneficial to everyone. It is also the king's duty to rule properly, and for this sake, he might have to kill his enemies too! He needs to keep, for this sake, gathering unto himself, the four-part army also. He has also to levy "taxes" and gather money, to protect all the persons and others, who are under his rule in the kingdom. He has also to desire for various objects for the purpose of enjoying the result of his actions. All of them are the qualities and virtues of an ideal king. How can we regard them as "blemish"? Answering this, it is said that, "If this body of yours' is celestial and Divine in the real sense of the term, then what you say is appropriate and truthful; but this body has been roaming, previously as a king and respected as such. In spite of this, on death, it becomes either excreta, worms or ashes! In this way a "dead" body comes for three uses. When the "body" is eaten by birds like the crows, it becomes the "excreta". When it remains in one place, decaying, then small worms get originated on this body and on being burnt, it becomes the ashes. In this way, respectively the Tamasik,

Rajasik and the Satwik ways of “disposal” of bodies are referred to. In the end WHAT IS FINALLY SAID IS THAT THE GRAVEST BLEMISH IS CAUSED BY THE UNREAL “EGO” CAUSED BY ONE’S BAD NATURE!

In this way, after describing the “blemish” by pointing out the “results”, now through the next three verses, the “blemish” being caused by one’s “actions” (Kriya) is being described.

निर्जित्य दिक्चक्रमभूतविग्रहो वरासनस्थः समराजवन्दितः ।
 गृहेषु मैथुन्यसुखेषु योषितां क्रीडामृगः पूरुष ईश नीयते ॥५१॥
 करोति कर्माणि तपस्सु निष्ठितो निवृत्तभोगस्तदपेक्षयाददत् ।
 पुनश्च भूयेयमहं स्वराडिति प्रवृद्धतर्षो न सुखाय कल्पते ॥५२॥
 भवापवर्गो भ्रमतो यदा भवेज्जनस्य तर्ह्यच्युत सत्समागमः ।
 सत्सङ्गमो यर्हि तदैव सद्गतौ परावरेषे त्वयि जायते मतिः ॥५३॥

VERSES 51, 52 and 53 Meaning: “Oh Lord of the Universe! A king who has conquered all the four quarters and having achieved this, has become free and independent of fighting battles, he sits on a high throne, and gets respect and honour from all the other kings, and becomes an emperor! Even this emperor, propelled by this desire for sexual enjoyment, visits houses seeking the companionship of women, with the same interest, like a playful animal, and he is made to dance by these women, like a monkey”. (51)

“This person having faith in penance, having given up completely all types of seeking enjoyments of the senses, but has the desire for getting the kingdom, and for this sake he gives in charity what all he has and desires. “Let me become an emperor”. Due to the increase of this type

of desire, he never becomes happy or attains true welfare” (52)

“Oh Lord Achyuta! When the end of the life of the wandering person takes place, then he is blessed with the association of noble devotees and Mahatmas. In this way, when he attains the association of noble devotees in a total and full manner, then his intellect gets firmly established in You Oh Lord!, who is the Lord of the factors of time (Kaala) and action (Karma) etc.” (53)

श्रीसुबोधिनी : राजधर्माणां तामसत्वं, कर्मणां राजसत्वं, सत्सङ्गस्य सात्त्विकत्वमिति विविच्य कर्मस्वरूपकथने वस्तुविवेको निरूपितो भवति। साधनप्रतिपादकाश्चैते त्रयः। तत्र राजत्वस्य स्त्रीसेवकत्वं भवति इत्यधोगतिः फलत्वेन निरूपिता। साधारणानां स्त्री दास्यमपि करोति। राज्ञां तु तत्सम्भावनाभावात् स्ययमेव दासो भवतीति तुल्यगतिरपि नास्तीत्युक्तम्। आदौ दिक्चक्रं सप्तद्वीपवतीं भूमिं निर्जित्य वशीकृत्य, महता प्रयासेन तत्साधयित्वा, ततोऽपि महता कालेन अभूतविग्रहो भवति, न भूतः भवनयोग्यो विग्रहो यस्येति। ततः स्वस्थो भूत्वा वरासनस्थो भवति। ततः समराजभिः वन्दितः। एवं चतुर्धाप्युत्कर्षं प्राप्य चतुर्धापकर्षं प्राप्नोतीत्याह गृहेष्विति। योषितां गृहेषु बहुषु, एको बहुषु दासो भवतीति वैयग्र्यम्। मैथुन्यपरेष्विति। आन्तरोऽपि व्ययः। क्रीडामृग इति बाह्यसर्वनिवेदनम्। मृग इति। विद्यमानादप्यधिक- पदार्थसाधकत्वमिति। परलोकनाशश्च। स्वयं पुरुषः सर्वसमर्थः। ईशेति निवेदानार्थं संबोधनम्। ईयत इति। प्रमाणं नाल तिरोहितं किञ्चिदित्यर्थः ॥५१॥

एवं लौकिकवैयर्थ्यमुक्त्वा वैदिकवैयर्थ्यमाह करोति कर्माणीति। यस्तु राज्यं प्राप्य विषयभोगं करोति, सोऽधम एव, ततोऽप्यधमो यस्तपः करोति, तत्रापि यत्तपः काम्यम्, पुनस्तादृशमेव राज्यं सम्पादयति। प्राप्तं राज्यं न समीचीनं क्षयिष्विति हिं स प्रवर्तते। यदपि तेन कर्मणा साध्यम्, तदपि तादृशमेवेति प्राप्तं परित्यज्य कष्टेनापि तादृशं साधयन् भ्रान्त एव। नानाविधानि च कर्माणि करोति। तपस्सु नितरां स्थितः सन् तदर्थं निवृत्तभोगश्च। ननु ततोऽप्यधिकापेक्षया उत्कर्षापेक्षया वा करोतीति चेत्, तत्राह तदपेक्षयेति।

ततोऽधिकस्याश्रुतत्वाददृष्टत्वाच्च रस एव न जायते। अतस्तदर्थमेव करोतीत्याह
तदपेक्षया तदेवादददिति। सकृद्भ्रान्तस्य द्वितीयपर्याये भ्रमो निवर्तिष्यत
 इत्याशङ्क्याह **पुनश्च भूयेयमिति।** वारंवारमपि राज्यं प्राप्य तदेव भूयेयमिति।
 कामनाया नियतत्वात् न सुखाय कल्पते। ननु सजातीयोत्कर्षः सर्वेषामेवापेक्षित
 इति तस्यैव कथमादानमिति चेत्। **स्वराडिति।** ब्रह्माण्डाधिपत्यमपि कामयन्
 प्रवृद्धतर्ष एव भवति। नहि तृष्णायां विद्यमानायां सुखमस्ति, आकाङ्क्षाया
 दुःखात्मकत्वात्। अत उत्कृष्टमपि वाञ्छन् सुखोपभोगार्थं न समर्थो भवतीत्यर्थः।
 ॥५२॥

एवं कर्मफलं निन्दित्वा कामनाभावं स्तोतुं सात्त्विकस्य कर्मणः
 ग्राह्यत्वेन स्तुतिमाह **भवापवर्ग इति।** यदा भगवदिच्छया भवापवर्गो भवेत्,
 तदा ससाधनेच्छायां जनस्य सत्समागमो भवेत्। सद्भिः सह सम्यगागमः
 बोध्यबोधकभावसंबन्धः। भ्रमत इति नानाविधयोनिषु भ्रमणजनितक्लेशः
 भगवत्कृपायां हेतुरुक्तः। अथवा। भवापवर्गस्थानानि कानिचिज्जन्मानि सन्ति।
 योगिकुले महतां कुले वा जन्मानि। तत्रापि गतस्य न स्वत एव मुक्तिः,
 किन्तु सत्सङ्गादेव। शरीरसन्ताने सत्सङ्गसमानकालीन एव देहः अपवर्गशब्दार्थ
 इति मानुषदेहवत्तन्निरूप्यते। तद्व्याख्यास्यते 'दुर्लभो मानुषो देह' इत्यत्र।
 अत एव तर्ह्येव सत्समागम इत्याह **तर्हीति।** योग्यतायां वा। **अच्युतेति**
 संबोधनात् तदीयानां सतामभावेन न विलम्ब इत्युक्तम्। तस्य च सङ्गस्य
 दृष्टद्वारैव पुरुषार्थपर्यवसायित्वं वदन् आह **सत्सङ्गो यर्हीति।** यर्हि सत्सङ्गमः,
 तदैव त्वयि मतिर्जायते। भगानक्लिष्टकर्मति न स्वार्थं कञ्चित्प्रवर्तयति।
 कालकर्मादयश्च बाधका एव। अतो भक्तव्यतिरेकेण न कोऽपि भगवन्मतिं
 सम्पादयति। तेषां तत्सम्पादनमावश्यकमित्यत्र हेतुमाह **सद्गताविति।** सतां
 स एव गतिरिति। ते साध्यत्वेन साधनत्वेन फलत्वेन च भगवन्तमेव जानन्तीति
 तत्सन्निधिमात्रेणैव भगवति मतिर्भवति। ततः किं स्यादत आह **परावरेण**
 इति। **परे** कालादयः, **अवरे** कर्मादयः, तेषां फलदाने स एव नियामक इति
 सर्वमेव फलं ततो भवतीत्यर्थः ॥५३॥

अनेन अस्माकं सर्वाणि साधनानि सिद्धानीत्युक्तं भवति, साधनार्थं
 प्रवृत्त्यभावश्च सूचितः। अतो गर्गवाक्यप्रामाण्यादपि कृपा विधेयेत्यभिप्रायः
 साधनप्रकरणे निरूपितः। फलं निरूपयति **त्रिभिः।**

SRI SUBODHINI: The Tamasik nature of the kingly duties, the Rajasik nature of actions (Karma) and the "Satwik" nature of association with the noble devotees of our Lord (Satsangha) - after describing all these three, the king is describing the nature of "actions" and also the "discrimination" (Viveka) required for dealing with "objects". A description of these three "ways" also will be done. In this, as a king, he has to become the "servant" (slave) of "women" also, which certainly leads to a grave disaster of oneself. For ordinary persons, a wife serves, with an attitude of being devoted as a servant (Daasi). For the kings, usually, this type of devotion and servitude are rare, or nearly impossible. On the contrary the kings become the "servants" of these women! In this way, there is no comparison between the "ordinary" persons and the kings! The king might have, at the first instance, conquered all the 7 islands and its territories, and would have also made, all the kings of these conquered territories, as his own "servants"! To achieve this, the king would have put very strenuous efforts. When later, there is no more fear or a possibility of a war or battle, then, this emperor, without any anxiety or worry sits on his grand throne! During this time, the emperor gets the support and respect of all the other kings of equal stature. In this way, after attaining joy and success, from all the four sides, the king, through four different ways, attains also sorrow and unhappiness. In the houses of women, he meets and mingles with many ladies, and in this way becomes their "servant". He spends his time in their company, living with them. This makes him anxious and worried also. Through continuous sensual enjoyments, he loses his inner strength. He now becomes a "play animal" in the hands of these women. He gives everything

of his possessions to them as gifts, as he has become an "animal". He looses his rights over the other world also! Our Lord, of course, is omnipotent, and He is hailed here as "Isa" (Lord of the Universe) and his "praise" is being sung.

In this way, after describing the wasteful nature of all worldly actions and possessions, now, the "wasteful" nature of the "Vedic" actions are also being described. The king, who enjoys the material pleasures, after attaining his kingdom, is worthy of being condemned. Much lower than this person is the king, who does penance for the purpose of attaining the fulfillment of certain desires! He is desirous of attaining the bigger kingdom through his penance. He knows this perfectly well also, that there is nothing good or great in attaining this bigger kingdom, as even this kingdom will get destroyed one day! But, this foolish person does penance to get this kingdom once again, and he does get this goal also. What was the necessity to give up something, which one wants to attain again through hard penance?! That too with great difficulty?! He has forgotten himself fully, having become a "madcap"! He does various types of actions to achieve this goal. He does penance for longer periods. He gives up all his pleasures for doing this penance. For what purpose? To get back the same pleasures, status and power, which he had given up earlier to do this penance!? It is very surprising indeed, that the king, even after undergoing similar type of experiences, passes through the same, for the fulfillment of a greater desire! Why does not the "delusion" (Bhrama), created again through forgetfulness, die after going through such an experience? Every time, he gives up something, to attain and get a higher status of an emperor! Why did he

give up an "enjoyment" to get another? Answering this, it is said, that the king gave up everything to get "MORE AND MORE" (GREED = LOBHA) i.e. he desired to become an "emperor" from being a "king"! That is why, he has given up the "small" enjoyment to attain the "big" one! But, in reality this is, indeed, "forgetfulness" only. Why? Even if a person wants to be the "ruler" of this entire universe (Brahmandam), and he also achieves this "rulership", even then, there will be "no end" at all, to one's desires, as the mind will ask for "MORE AND MORE"! Hence till there exists "desire and infatuation" in the mind, there will be no happiness at all. HENCE ALL DESIRES ARE SYMBOLS OF SORROW AND UNHAPPINESS. Thus whatever may be the highest of goals, to which one aspires for, it can never lead to any permanent happiness even after attaining this goal, as these "goals" themselves are not capable of conferring the "joy and bliss" which we are always seeking! ONE CAN ATTAIN REAL HAPPINESS ONLY WHEN ALL OF ONE'S DESIRES ARE TOTALLY DESTROYED!

In this way, after condemning the "result" of one's actions (made out of desire) and showing it's "useless" nature, the king is now telling, that one should always aim to do actions in a "Satwik" (harmonious) way. The mind which has become devoid of "desires" is also praised.

When, through the will and desire of our Lord, one nears to the end of one's life, then the desire to do "Sādhana" (spiritual efforts) arises in one's mind, and the Lord blesses this person, with the association of good and holy persons (devotees). This "coming together" removes all his doubts, and confers on this person "Jnana" or spiritual knowledge.

The human being roams through several births and attains immense difficulty. This "difficulty" becomes the "reason" for the grace of our Lord. In other words, the Lord being compassionate, on seeing the plight of the soul, taking birth after birth (and undergoing pain and sorrow), showers His grace on this soul. He is made to take birth in such places, where the end of this cycle will take place e.g. taking birth in the family of Yogis and Mahatmas (holy devotees). Just by taking birth in such a holy and good family, does not ensure attainment of "liberation" automatically! But on getting the blessing of being "associated" (Satsangha) with holy persons, one's "body" becomes the gateway to "liberation". In other words, only a "body" which is immersed in "Satsangha" attains "liberation" (Moksha). This will be suitably commented and explained in the verse "rare indeed is a human body" (DURLABHO MAANUSHA DEHA). Thus, when a soul is in it's last birth, then only, he meets with "happiness" i.e. he gets "Satsangha" on being "deserving" of it!

Our Lord has been addressed with His holy name of "ACHYUTA" to indicate "Like Oh Lord! You are Achyuta (i.e. there is no decline at all in You, at any time), the holy persons (devotees) are also like You! There is no dearth of these holy persons, and getting their association is also very quick, and one can see very clearly, that a devotee will attain his desired goal, through this holy association (Satsangha). Like, when "Satsangha: takes place, then a devotee gets love and desire for You Oh Lord! Our Lord is often called as "AKLISHTAKARMA" (the one who does all His actions with ease and no difficulty) and he never makes anyone put efforts or work for His sake. The factors of "time" (Kaala) and "action"

(Karma) act as the obstacles in the way of a soul getting true devotion to our Lord. Hence no one else can bless a person with an intellect to love our Lord, except a true Bhaktha of our Lord! In fact this intervention and help from the true devotee of our Lord, are essential for one's progress in the path of Bhakthi. This is also the nature of true saints and devotees of our Lord. These holy saints and devotees know only our Lord as the goal, the way and the result of all spiritual Sadhana (efforts). Thus by living with them and associating oneself with them only, one can attain true love and Bhakthi for our Lord. What will happen when this desire and love for our Lord arises in one's mind? Our Shri Mahāprabhuji giving the answer says, that this love for our Lord then becomes the controller of giving results for both "time" (Kaala) and "action" (Karma) and all "results" are blessed by this super-imposing love for our Lord. **THUS LOVE AND BHAKTHI FOR OUR LORD, WHICH ONE GETS THROUGH SATSANGHA OF HOLY PERSONS, CONFERS "RESULTS" BY ITSELF. THIS IS THE WILL AND DESIRE OF OUR LORD.**

From this, it is said, that all our efforts have been successful and due to this, there is no necessity, anymore, to do further Sādhana or efforts. The purport seems only for this saying. Hence, blessings should be bestowed through the "words" of Shri Gargācharya also. This has been already described in the chapters dealing with "Sādhana". Now, through the next 3 verses, a description of the "result" (Phalam) is being done.

मन्ये ममानुग्रह ईश ते कृतो राज्यानुबन्धापगमो यदृच्छया ।
यः प्रार्थ्यते साधुभिरेकचर्यया वनं विविक्षद्भिरखण्डभूमिपैः ॥५४॥

न कामयेऽहं तव पादसेवनादकिञ्चनप्रार्थ्यतमाद्वरं विभो ।
 आराध्य कस्त्वां ह्यपवर्गदं हरे वृणीत आर्यो वरमात्मबन्धनम् ॥५५॥
 तस्माद्विसृज्याशिष ईश सर्वतोरजस्तमःसत्त्वगुणानुबन्धनाः ।
 निरञ्जनं निर्गुणमद्वयं परं त्वां ज्ञप्तिमात्रं पुरुषं ब्रजाम्यहम् ॥५६॥

VERSES 54, 55 and 56 Meaning: “Oh Lord of the Universe! The bondage I had for my kingdom has left me totally, in an accidental way! I consider this, as a blessing bestowed on me by You! From that time, I am living separately. But even an emperor, who is desirous of leading a “saint’s” life after going into a forest, cannot easily renounce all this (i.e. the kingdom etc.). They only do prayers for the same”. (54)

“Oh Lord!, who is omnipotent and full of opulence! I am not desirous to attain any other goal other than (i.e. higher than) being allowed to do “Seva” (service) to your holy feet, which is usually prayed for by your devotees, who have given up everything for your sake! Oh! Sri Hari! Is there a noble person, who after having done your worship, will care to beg for such objects from You, who is the giver of “liberation” itself, which surely put the soul in eternal bondage? (In other words no “wise” person will ask our Lord anything else than His “Seva” only).”
 (55)

“Oh! Lord of the Universe! I have now come, surrendering to You, who is beyond the “restrictions” (Upaadhi) of the primordial nature (Prakruti); beyond the three qualities (Nirguna); non-dual (Adwaya); of the Divine form of Jnana (spiritual knowledge); and the Supreme Purusha, after giving up totally all the desires in me, which were bound together by the three qualities of Rajas, Tamas and Satwa.” (56)

श्रीसुबोधिनी : मन्य इति। फलं हि त्रिविधम्, राज्यं कामाः भगवांश्चेति। तत्र द्वयं निषेधति। तत्रापि राज्यस्य दोषरूपत्वं स्वानुभवसिद्धमिति दैवाज्जातां तन्निवृत्तिमभिनन्दति मन्य इति। सर्वस्य कारणं स भगवानेवेति। ते त्वया कृतः राज्यानुबन्धापगमः स्वतः एव राज्यसम्बन्धनिवृत्तिः ममानुग्रह एवायं भगवता कृत इत्यहं मन्ये। **यदृच्छयेति**। कारणाभोनैव जात इति भगवत्कृत एव। भगवांश्च हितार्थमेव करोतीति निर्धारः। ननु राज्यस्य इष्टसाधनस्य निवृत्तिः कथं फलम्, अनिष्टानुबन्धित्वं तु स्वदोषात्, न तु स्वत एव राज्यमनिष्टहेतुः, अन्नमिव ज्वरितस्यैव तदनिष्टजनकम्, तथोद्धतस्यै स्वभावतामसस्यानिष्टजनकमिति चेत्, तत्राह **यः प्रार्थ्यते** इति। साधवोऽपि राज्यं यतस्त्यजन्ति, अतो ज्ञायते राज्यं स्वभावदुष्टमिति। अन्यथा सतां तेषां भगवद्भजनसाधनमपि राज्यं भवतीति तत्परित्यागेच्छा न स्यात्। किञ्च। प्रार्थ्यते सः। साधूनां कर्मसाध्योऽपि न भवति, अतोऽशक्यप्रतीकारः अत एतदर्थं भगवानेव प्रार्थ्यते। प्रार्थनापि न केवलं मानसी वाचनिकी वा, किन्तु कायिकीत्याह **एकचर्ययेति**। एकाकिचरणपूर्वकं वनं विवक्षद्भिः प्रार्थ्यते। सर्वं परित्यज्य एकाकी भूत्वा वनं प्रविशन्नपि राज्याद्विभेति। विद्यमाने सम्बन्धे शत्रवः परलोकाधिकारिणो वा पीडयिष्यन्तीति। अल्पं राज्यमिति हीनतुल्यत्वात्कदाचित्परित्यागमाशङ्क्याह **अखण्डभूमिपैरिति**। अखण्डां भुवं पान्तीति सप्तद्वीपाधिपतयः। अतः संबन्धनिवृत्तिर्ममाभीष्टमेव ॥५४॥

कामनान्तरं व्यावर्तयति न कामयेऽन्यमिति। एकं कामये, यत्तव पादसेवनम्, एतत्साधकं च अन्यत् एतद्व्यतिरिक्तं एतदसाधकं वा न कामये। ननु को विशेषः, एकं शास्त्रस्तुतम्, अपरं च लोकप्रतीतिसिद्धम्, अत उभयोस्तुल्यत्वादत्याग्रहेणान्यनिषेधे को हेतुरिति चेत्, तत्राह **अकिञ्चनप्रार्थ्यतमादिति**। धनिनां कदाचिद्धनस्य विद्यमानत्वात् अन्यकाङ्क्षापि भवति। अकिञ्चनानां तु उभयाभावात् लौकिकत्वाद्धनापेक्षायाश्च नियतत्वात् तत्परित्यज्य यत्केवलं चरणसेवैव प्रार्थ्यते। तथापि परमेष्टत्वेन दीयमानमप्यन्यदगृहीत्वा, असाध्यमपि प्रार्थयन्त इति प्रार्थ्यतमत्वम्। क्लेशेनाप्रार्थितत्वं वारयति **वरमिति**। दातरसामर्थ्यादपि तथात्वं वारयति **विभो** इति। ननु ते भ्रान्ता भवन्तु, तेषां तथा वा रुचिः, तथापि विषये को दोष इति

चेत्, तत्राह आराध्य कस्त्वामिति। स्वामाराध्य को वा वरं वृणीत। कर्मवशादागतं अनभिप्रेतमप्यनुभूयते, भगवन्तं त्वाराध्य दुर्लभमेव प्रार्थनीयम्। तत्रापि विरुद्धं कथं प्रार्थनीयमित्युभयथा विरोधमाह। अपवर्गदं भवन्तमात्मबन्धनं वरमिति। यो हि यं सेवते, स तत्सम्बन्धं लोकयोः प्राप्नोति। तत्र मोक्षात्मा भगवान्, अन्यत्संसारमात्मकमिति। ननु तर्हि मोक्षो ज्ञानं वा प्रार्थनीयं स्यात्, नतु पादसेनमिति चेत्। सत्यम्। ज्ञानं हि कैवल्यमेव साधयति। मोक्षोऽपि कैवल्यरूपश्चेत्, तथापि न पुरुषार्थः, भगवत्प्राप्तिरूपश्चेत्, तदा एकरसतामापन्नः भगवानेव भवतीति अस्य पृथगनुभवो न स्यात्। अतः परमानन्दः सन् योऽनुभूयते तदेकं चरणोपासनमेव। असाधनं साध्यं न सिध्यतीति साधनत्वेन वा प्रार्थनमित्येके ॥५५॥

अत उत्कृष्टप्रार्थनार्थं प्रथमतः शरणं गच्छामीत्याह तस्माद्विसृज्येति। हे ईश समर्थ, सर्वतः अन्तर्बहिः सर्वं विसृज्य, त्वां ज्ञप्तिमात्रं शरणं ब्रजामि। सर्वेषां परित्यागार्थं त्रिगुणत्वमाह रजस्तमःसत्त्वगुणानुबन्धना इति। रजःप्रभृतीनां बन्धकतय गुणानुबन्धत्वमुक्तम्। अनिच्छतोऽपि बन्धहेतव इति तत्सम्बन्धमात्रेण तथात्वाय अनुपदप्रयोगः। ननु भगवानपि स्मर्तानां मते सोपाधिक इति तत्रापि रजःप्राप्तिरेवेत्याशङ्क्याह निरञ्जनमिति। अञ्जनमुपाधिः प्रकृत्यादिः, तद्रहितो निरुपाधिः ततः किमत आह निर्गुणमिति। सोपाधिक एव सगुणो भवति। नतु निरुपाधिक इति। ननु भगवान् पूर्वं केवल एव स्वभोगार्थं स्वेच्छया प्रकृतिं गुणांश्चोत्पादितवान्, अतः कथं त्वदर्थेऽपि तन्न करिष्यतीत्याशङ्क्याह अद्वयमिति। द्वयरहितो भेदरहितः। यो हि भेदार्थं यतते, तं प्रति तथा सम्पादयति, अहं तु न तथेति मां प्रति न साम्पादयिष्यतीति भावः। स स्वतन्त्र इति वक्तुमाह परमिति। अन्यशङ्कां वारयति त्वामिति। ननु तथापि त्वं गुणमय इति त्वदधिकारानुसारेण तथैव करिष्यतीति चेत्, तत्राह ज्ञप्तिमात्रमिति। तादृशशय शरणागमनं न सम्भवतीति पुरुषरूपतामाह। शरणमिति पाठे अर्थात् पुरुषरूपमेवेति त्वां पदात् ज्ञातव्यम्। पुरुषपदे तु त्वां ब्रजामीत्यर्थात् शरणमिति ज्ञातव्यम् ॥५६॥

एवं शरणागतः स्वरक्षां प्रार्थयते चिरमिहेति।

SRI SUBODHINI: The “results” are of three types (1) kingdom (2) fulfillment of desires and (3) our Lord Himself (i.e. attaining Him). Of these, two “results” are being removed or negated. The “result” of kingdom is symbolic of “blemish” (Dosha), and the king had realized this, through his own experience. He has now got rid of his kingdom, through the Divine grace. Hence, he is thankful to our Lord for this. He says that **OUR LORD IS THE CAUSE FOR WHATEVER IS HAPPENING IN THIS UNIVERSE.** “I have got rid of this bondage of my kingdom, automatically, and this is due to your grace Oh Lord! I am regarding this as your compassion only! As this “bondage” has gone away by itself — From this, I have realized that this is done by your grace only”. **WHATEVER THE LORD DOES IS ALWAYS FOR OUR WELFARE AND GOOD ONLY.** Even the scriptures have expounded this truth. Usually the Lord blesses the devotee with the fulfillment of his desired welfare. How come the king was divested of his kingdom automatically? How can we call this as a desired “result” and that too, of having caused through the grace of our Lord?; because, “Kingdom binds one with the seeds and bondage of destruction”. This cannot be said, as usually the “kingdom” by itself cannot lead one to get destroyed, as only one’s own “blemish” takes one into the path of destruction. Like for a person, who is having “fever”, eating food is considered as “wrong” (i.e. will lead to more problems) although eating “food”, when one does not have fever is considered common and even very essential.! Thus “food” by itself does not cause any problem? On this, if it is said, that only a king of “Tamasik” nature will get adversely affected by being a king, then even this statement is not fully right, as we

have seen that, even noble and saintly kings also have given up their kingdom. From this one can easily understand, that by its very nature “kingdom” is bad and unholy. If it was not so, this “kingdom” could have become convenient and useful for these noble saintly kings to continue to worship and serve the Lord! As such, they should not have given up their “kingdom” at all – if this was so! But these noble saintly persons got the desire to give up their kingdoms. In fact they prayed to our Lord for their “kingdom” to leave them! In fact, these noble saintly persons would not have been able to give up their kingdom, through force, and as a result of their own “Karma” (actions – as these past actions may not allow them to renounce their kingdoms), but they pray to our Lord for this “deliverance” from their “bondage”. They realize that only our Lord’s “grace” can make them get “rid of” of their kingdom and there is no other way! These noble saintly persons do not pray only with their “words” and “mind”, but they pray, that they be allowed to go and stay in the forests, where there are no others. They pray to the Lord, in this way! After giving up everything, they stay alone in the forest after giving the “binding” nature of the kingdom! That they were once connected with a kingdom, may make their own past enemies and the celestial deities (after their death) get ill feelings towards them and difficulties may continue to visit them even in the forest! Such doubts arise in their minds too! Is it that, they gave up their kingdoms because they were small, and renouncing them did not pose a big problem or difficulty for them? our Shri Mahaprabhuji says, “Not at all! Even when they were the emperors of the seven islands, they were eager to renounce them.” Hence Oh Lord! You have, through Your gracious compassion made me leave my association with

my kingdom. It is very pleasant to me and I am happy with this."

"I do not have any other desire at all. I have one desire only – that of doing Seva or service to Your lotus feet!; yes, indeed, I desire to attain that status, through which I am blessed with this "Seva" to your holy feet! I do not want anything else at all! If someone were to ask me, as to what is special in this desire of mine? After all, "desire is a desire" and why do I negate all other desires except, that which would confer on me the blessings of "Seva" to our Lord? Answering this, I would say that, usually very wealthy persons, due to wealth and riches can be attracted or tempted towards other objects such as sensual enjoyments, children, kingdom etc. But those devotees, who have "nothing" with them, do not get any of these two types of desires. They do not desire for wealth, and if it is there, they renounce it with the sole motive of attaining the blessing of doing "Seva" to our Lord only! They do this prayer only to our Lord. Even if the Lord were to bless these devotees with other wealth, kingdom etc. they do not accept them, but they pray to be allowed to do Seva to our Lord, again and again, as it is indeed very difficult to get (i.e. to do Seva to our Lord). Perhaps there will be difficulties, in praying, again and again, for being allowed to do "Seva" to our Lord? On this, our Shri Mahāprabhuji says that there is no difficulty at all for this, as this is a great "boon" from our Lord! Our Lord is addressed as "Oh! Lord of great opulence!" – to denote, that our Lord, who is the "giver" is fully capable and omnipotent. Hence there is no difficulty at all on this! Now another question is asked. If there is "taste" for the objects or if the devotee is also in "delusion", what is the "blemish" in this? This question is answered by the

following statement. “After attaining Your Seva (worship) Oh! Lord! is he not an unlucky person who will still ask for a “boon”?” (THE PURPORT IS THAT, IF ONE IS BLESSED BY OUR LORD WITH HIS OWN SEVA (SERVICE), THEN THERE IS NOTHING ELSE TO BE ATTAINED – AS THIS IS THE HIGHEST OUR LORD CAN GIVE TO HIS DEVOTEE – IS CONSIDERED AS GREATER THAN MOKSHA (LIBERATION). Sometimes, due to one’s own “Karma”, even if there is no desire to enjoy this, one may have to undergo this enjoyment. But on worshipping our Lord and serving Him, one should pray only for the most rare blessing of His Seva or service. Now a discussion is required on the nature of these “opposing” situations of prayers. To pray for a “boon” from the Lord, who is the giver of liberation is a type of “bondage” for the soul! The devotee who serves our Lord attains, in both the worlds, a relationship with our Lord. And in this, our Lord is the symbol of “liberation” and secondly He has also become this entire “Universe” and it’s life of births and deaths (i.e. He has become the Universe also). If this is so, one should certainly pray only for attaining Moksha or Jnana (spiritual knowledge). Is it then that, one should not pray for attaining the Seva of the holy feet of our Lord? It is indeed true that “Jnana” makes one attain the truth, and if liberation also is of the form of “Kaivalyam”, then it is not the highest goal. Moreover, if liberation makes one attain our Lord, then the devotee becomes the Lord Himself by becoming one with our Lord’s “Rasa” or “bliss”. Of course, here, there is no separate bliss or experience. Thus, only in doing Seva to our Lord’s feet, after attaining the supreme bliss of our Lord (Paramaananda) and the experience thereof, one gets the highest bliss. This

is not a “Sādhana” or a spiritual effort or practice. It is the “result” itself. But this highest bliss of doing Seva cannot be attained through “any effort or practice”, but it is said that one should pray to our Lord, while doing the Sādhana (effort).

Now the king is saying, “I am surrendering to You Oh Lord! by doing my highest of prayers”. This is explained through the verse no. 56.

“Oh Lord! who is omnipotent! After giving up all the desires of both inside and outside, I am surrendering to You totally”. Here, reference is made that “bondage” takes place, even for those who have ceased to have any desire at all! As by it’s relationship, there is this aspect of “bondage” arising! In the religion of “Smārthas” our Lord is considered as having “defects”, and here also there is the “play and influence” of Rajas. All these doubts are set at rest by referring here, that our Lord is “NIRANJHANA” — meaning that He has no defect due to primordial nature (Prakruti) or any other! Then what is it’s import? It is said, that our Lord is “Nirguna” — i.e. beyond all the three qualities. Hence He has no “Upādhi” as only, the Lord with the “qualities”, takes the “Upādhies” (qualifications).

Our Lord, at first, created the primordial Prakruti (nature) and the “qualities” (Gunas) only for the sake of His own “pleasure”. Due to this, will the Lord not do the same thing for your sake too? Answering this, it is said that our Lord is “Adwayam” i.e. He has no “division or difference in Him”. He, who tries to divide, the Lord also responds to him, in the same way. “But I am not like this (i.e. I do not want to divide), and the Lord will not do with me, as He would have done with the other”. Our

Lord is free and independent, and due to this, it is said, that the Lord is the “highest and beyond” everyone and the “best” of all! There is no one else or nothing else, who is the highest and the greatest (best). That is why, the word “Twam” (Yourself) has been used. The Lord is always “beyond”, but “you, the king is full of qualities, and the Lord will deal with you as per your qualities only”. The answer for this is given here – that the Lord is to be “known only” as He is! – as the Lord is the primordial Purusha – the highest truth! The word “surrender” (Sararam) is used to denote the “primordial Purusha-roopa” of our Lord (the highest truth) and the word “Yourself” (Twam) is used to denote, that the Lord is the only one, worthy of being known! This is correct understanding.

In this way, after surrendering to the Lord, the king prays for his own protection, through the next verse.

चिरमिह वृजिनार्तस्तप्यमानोऽनुतापै

रवितृषषडमित्रो लब्धशान्तिः कथंचित् ।

शरणद समुपेतस्त्वत्पदाब्जं परात्म-

न्नभयमृतमशोकं पाहि मापन्नमीश ॥५७॥

VERSE 57 Meaning: “I have been burning for a long time, with the fire of repentance and also suffering, through sorrow of this world. Even then, the desire for this world has not ended in me. I am surrounded by the 6 enemies in the form of my senses. Hence, Oh Lord! I have come and fallen at your lotus feet, as You Oh Lord! do accept those, who come to surrender to You! Due to this, with very great difficulties, I have attained peace of mind! Now, Oh Supreme Lord! Oh Lord of the Universe! Please protect me, who has surrendered to You. Your lotus

like holy feet blesses the devotee with fearlessness, happiness (i.e. removes sorrow) and with the nectar itself!"

श्रीसुबोधिनी : सङ्घातात्पीडितः असमर्थः तत्पीडापरिहाराय रक्षां प्रार्थयते। न त्वन्यस्मात्। तदर्थं बाधकानि गणयति। **चिरं वृजिनैर्दुःखैरार्तः, अनुपातैस्तप्यमानोऽपि जातः।** अनुतापा नियता आध्यात्मिकादयः। अग्रेऽपि तापजनकान् दोषानाह **अवितृषषडमित्र** इति। पूर्वत्र प्रवाहे तु षडिन्द्रियाण्यमित्राणि, न वितृष्णानि। तस्मात् शत्रुभिः पीडितः। ते भक्षयिष्यन्तीति शङ्कया प्रार्थना। नन्विन्द्रियोपरत्यभावे व्यर्थं सर्वमिति चेत्, रक्षितोऽपि यदीन्द्रियहितमेव कुर्यात् तदा किं रक्षयेत्यत आह **लब्धशान्तिरिति।** कथञ्चिदन्तः करणमुपरतमित्यर्थः। त्वं च शरणप्रदः। अहं च **सम्यगुपेतः,** तत्रापि त्वत्पदाब्जसेवकत्वेन। **परात्मन्निति।** जीवानां स्वामी भगवानिति शरणगमनं नायुक्तमिति भावः। गुणत्रयपीडितस्य पीडानिवारकं भगवति गुणत्रयमाह **अभयमृतमशोकमिति।** सत्त्वगुणाभावात् भयाभावः। अत एवान्यं च पालयितुं शक्तः। ऋतत्वात् रजसः अभावः, रजःसम्बन्धेन शुद्धं भवतीति, ऋतता युक्तैव। **अशोकमिति** तमसा शोकः। **आपन्नमिति** रक्षायां हेतुः। ईशेति सामर्थ्यम् ॥५७॥

ततो भगवान् वृथा शयनं कृतवानिति, तं तपसि प्रवर्तयितुं मर्यादारक्षार्थं च प्रार्थितदानमाह **सार्वभौमेति षड्भिः।**

SRI SUBODHINI: "I am suffering, due to this body and it's association, and I am not capable of removing this sorrow". In this way, the king is praying to our Lord for his protection. He does not pray for this to anyone else. What are the obstacles? The king is counting them. "I am suffering with great sorrow for a long time, and I am also undergoing the heat of my "spiritual sorrow" also (i.e. being away from our Lord)". He now describes the "blemish", which would originate sorrow in the future also. "My desires have not ended or removed. I am caught by 6 enemies in the form of my senses (Indriyas). These enemies are bound to eat me up!" With this fear, and

doubt, the king is praying to our Lord. Till these senses are fully decimated, one's efforts are always wasted. But in affording "protection" if it involves the conferring of benefits to these "senses", then what is the use of this protection? Answering this, it is said that, "I have attained peace in my mind" i.e. by some way, as my inner-mind got rid of it's attachment to the objects and materials, I attained peace of mind. Oh Lord! You always protect those, who have come to take refuge in You! I have come totally and fully, surrendering to You! This surrendering is done also with the feeling of being a servant of Your lotus feet. You are the supreme soul! (Paramaatma). You are the Swami, Lord and Master of all the "Jivas" (souls). Hence surrendering to You is the right appropriate step."

Those persons, who are affected by the three qualities are redeemed by our Lord, through His own three Divine qualities. What are they? (1) Fearlessness. (2) Nectar and (3) non-sorrowing nature or happiness. As the Lord has not in Him the "quality of Satwa" (as He is above the three Gunas), He is above "fear". Due to this quality of "fearlessness" only, He is capable of affording protection and safety to everyone else. As He is of the form of "truth" (Satya), He is not affected by "Rajas" at all. As He is of the form of the "nectar", He is capable of purifying everyone. As He does not have any "Tamas" in Him, our Lord does not have any sorrow at all in Him i.e. He is of the eternal Divine form of Supreme "Aananda" or bliss! Through this, He can confer bliss on everyone. He gives protection to all, His devotees and this is done by the Lord, because of the "surrender" made to Him. Oh Lord! You are the Lord of the Universe, due to this, in You, there is every type of power and capacity, and You are omnipotent."

Afterwards, our Lord told him, that perhaps the king has slept in "waste" only. With a view to make him take up to do "penance", and for protecting the "order" (Maryada) in the world, the Lord replies to the king on the "boon" prayed for. The same is done in the next 6 verses.

श्रीभगवानुवाच—

सार्वभौम महाभाग मतिस्ते विमलोजिता ।

वरैः प्रलोभितस्यापि न कामैर्विहिता यतः ॥५८॥

VERSE 58 Meaning: "Our Lord began to tell "Oh! Emperor! Oh, the lucky one! Your intellect is pure and the highest! Your intellect is not attracted by the prospect of getting "boons" from Me. Neither you have a disturbed mind caused by desires."

श्रीसुबोधिनी : सार्वभौमत्वेन तस्य भाग्याभिनन्दनमुक्तम्। महाभागेति अग्रिमसिद्ध्यर्थं च भाग्यमुक्तम्। तव मतिर्विमला ऊर्जिता च। सांसारिकधर्मनिवृत्त्या विमलत्वम्, भगवत्परत्वेन ऊर्जितत्वं चेति। भगवदाज्ञोल्लङ्घने भगवान् कथं संतुष्ट इत्याशङ्कां निवारयितुमाह वरैः प्रलोभितस्यापीति। सर्वान् कामान् ददामीति यदुक्तम् तत्केवलं लोभप्रदर्शनार्थम्, तेषु तव रुचिरस्ति नवेति, तदिदानीमवगतं नास्तीति, यतः कामैर्न विहिता बुद्धिः। अत एव विमलत्वमूर्जितत्वमिति सम्बन्धः ॥५८॥

ननु स्वामिना कथमेवं प्रलोभ्यते, तत्राह प्रलोभित इति।

SRI SUBODHINI: As the king Muchukunda is an "emperor", the Lord has pointed out the glory of everyone's luck (i.e. of those associated with the king). through the word "Oh! Personage of great luck! — Our Lord indicated that, in the future also, all his mental desires will be fulfilled. In this way also, the king is called by our Lord as the "lucky one"! Your intellect is pure and is of the highest nature. In your intellect, all the traces of this

world have been removed, and due to this, all “dirt” has been washed away and your intellect has become “crystal pure”. “Due to your love and attachment to Me, you are the highest”. How did the Lord become pleased with the king, although he had broken the “order” of our Lord? Removing this doubt, our Lord says the reason for his getting pleased with the king. “Although I desired to create in him desires and attachment by inspiring him to ask for “boons”, he did not fall into my “trap”! In fact the Lord had asked the king to ask for the “boons” — but it was done by our Lord, just to test him, by showing the benefits of the boons! And to get the knowledge, whether the king was still interested in the various objects and enjoyments of this world?! Now the Lord understood clearly, that the king had no desires, and his intellect has not changed or influenced by any desire of any type. Due to this reason only, his intellect (Buddhi) has been praised as the “highest” in it’s “purity and clarity”.

Although, our Lord is the Swami, the Lord of this Universe, how come He has given this temptation to the king? Answering this, it is said that (through this verse) as to why the Lord gave the “temptation”, and what happened as a consequence of this “temptation”?

प्रलोभितो वरैर्यत्त्वमप्रमादाय विद्धि तत् ।

न धीर्मय्येकभक्तानामाशीर्भिद्यते क्वचित् ॥५९॥

VERSE 59 Meaning: “The “temptation”, which I gave you by asking you to ask Me the boons, as desired by your mind, was done by Me as a “test”. Please understand this, in this way only. A devotee who has exclusive devotion to Me only, will never have his intellect taken away from My holy feet through the “temptation” of “boons”!”

श्रीसुबोधिनी : यद्यपि वरैस्त्वं प्रलोभितः, तदप्यप्रमादायैव, भगवदीयस्य कदाचिदिच्छा स्यात्, विषया न दृष्टा इति, तदन्यदतैर्विषयैः स्वाभाविकैर्वा इष्टं न भवतीति मयैव दीयन्ते, ततो विषयभोगः प्रमादाभावश्च सिध्यति। विद्धीति। नाल सन्देहो विधेयः। हेत्वन्तरमप्याह न धीर्मय्येकभक्तानामिति। एकभक्ताः एकस्यैव भक्ताः, न मार्गान्तरप्रेप्सवः, किन्तु भक्ता एवेति वा। आशीर्भिर्वरप्राप्ताभिः तत्रापि भगवतः सकाशात्। क्वचिदित्यस्य पक्षस्याव्यभिचार उक्तः ॥५९॥

एवं भोगमोक्षाविवरुद्धौ भगवन्मार्ग एव, न त्वन्यत्नेति वदन् पक्षान्तरं दूषयति युञ्जानानामिति।

SRI SUBODHINI: "I had tempted you by asking you to ask Me, the "boons" as per the desire of your mind. This was done by Me only, with a view to instill in you the virtue of alertness and avidness in your love for Me. (i.e. you shall not become a victim of worldliness). I am always eager to fulfill any desire (if ever) of my devotee, through the conferment of "boons" on them! I make them happy in this way. But if the devotee has no desire for anything, and is also not aware as to how these objects/materials are enjoyed, even if I give him "desire-fulfillments" which are natural, he does not get any "pride" due to this enjoyment. Our Lord is giving here another reason to explain this further. "My exclusive devotee (i.e. those who are averse to tread any other path) who is sincere and one pointed towards Me, even if he is given My blessings through My boons, his intellect will never get affected or changed as all these "blessings" are given by our Lord only i.e. they are all "His" only! The word "sometimes - someone" (Kwachit) is used here to reemphasize the "exclusive" nature of this devotees' "Bhakthi" to our Lord. In other words, at no stage and due to any reason, the intellect of this "exclusive devotee" changes its path

— from this to another path — like a bad woman who changes the “husbands” — Here the intellect and mind of these great devotees do not think of any other Lord, other than the Lord, whom they worship and serve. In other words there is no “love” in them for the fulfillment of any other desire!

In this way, it is clearly specified that only in this path of exclusive devotion of our Lord, there is no “opposition” between the “righteous worldly enjoyment” and “liberation”. In the other paths, this is not so i.e. they are indeed, opposing to each other. Through the next verse, the other paths are down graded, in comparison to this path of exclusive devotion to our Lord. This is done by the Lord Himself.

युञ्जानानामभक्तानां प्राणायामादिभिर्मनः ।

अक्षीणासनं राजन्दृश्यते क्वचिदुत्थितम् ॥६०॥

VERSE 60 Meaning: “Oh King! he who is not My devotee, even if he desires to concentrate his mind in Me, through “Prāṇayama” (breath control) and other Yogic exercises,, his mind will not get controlled. He is bound to get involved, once again, in his latent desires and attachments (Vaasanas), as his latent desires have not been destroyed completely (i.e. the desires are still there, in the mind).”

श्रीसुबोधिनी : भक्तिमार्गव्यतिरेकेण केवलानामभक्तानां प्राणायामादि-भिर्मनो युञ्जानानां मनोनिरोधार्थं यतमानानां क्वचिदुत्थितं दृश्यते, यथा सौभरिप्रभृतीनाम् तत्र हेतुः अक्षीणवासनमिति। राजन्निति सम्बोधनं वासनाक्षयाभावानुभवार्थम्। भक्त्या तु वासना क्षीयते। तत्र अलौकिकप्रकारं वारयितुं कामा दीयन्ते, तदुपद्रवाभावश्च संपाद्यत इति, भगवता भक्तिमार्गः स्तुतः ॥६०॥

एवं स्तुत्वा तन्मार्गे प्रविष्टस्य भयाभावः सिद्ध एवेति वदन् कामविहारं बोधयति विचरस्वेति।

SRI SUBODHINI: All those who follow the various other spiritual paths, except this path of Bhakthi – i.e. they are not devotees of our Lord – even if these persons try their best to concentrate and stop their minds, through the Yogic practices of “Prāṇāyāma” and others, their minds will not come under control (if they have no Bhakthi to our Lord). The example of sage Saubhari has been cited here by our Shri Mahāprabhuji, that even this great sage could not control his “attractions”! The primary reason for this, is that their “latent desires” are not fully destroyed or these desires are still strong. The addressing of the king as “Oh King! has been done by Shri Sukadeva to say, that the king has the experience, that usually there is no decline for the latent desires of one’s mind! Till the Jiva gets pure Bhakthi to our Lord, these latent desires will continue to exist in one form or another and rise it’s head at crucial times! Only devotion to our Lord makes these “desires” decline and ultimately get destroyed. In the other paths, one attains supernatural desire fulfillments, which lead to terrible results. These “difficulties”, again, can be overcome only through pure devotion to our Lord, and this Bhakthi only removes the “latent desires” (Samskāra) in the minds of such persons. In this way, our Lord Himself has praised the glory of this path of Bhakthi or devotion.

After praising this path of Bhakthi, the Lord is adding further by saying, that those who have come to tread this path will not have any fear at all. “This is certain” – the Lord said and He exhorts the king, through the next verse, to go about in this world, as per his own will and

desire (after blessing the king of pure devotion to Himself).

विचरस्व महीं कामं मय्यावेशितमानसः ।

अस्त्वेव नित्यदा तुभ्यं भक्तिर्मय्यनपायिनी ॥६१॥

VERSE 61 Meaning: “After having firmly placing your mind in Me, at all times, please roam and live in this world, as per your desire and will. You shall always have changeless Bhakthi for Me in your mind.”

श्रीसुबोधिनी : यतो महास्त्वमतोऽन्यथा विहारः स्वत एव निवृत्तः। किञ्च। मय्यावेशितमानसः सन्विचरस्व। कीदृशी जगति भगवल्लीलेति जिज्ञासुखि। चरणसेवामेव प्रार्थये, नान्यदिति यदुक्तम्, तत्राह अस्त्वेवेति। अत्र भक्तिदानं नापेक्ष्यते, त्वयि भक्तिः सहजैवास्ति। उत्कर्षोऽपि भक्तेः सहज एवेत्याह अनपायिनीति। नित्यदेति च। देशकालवस्तुपरिच्छेदा निवारिताः। अपायः स्वतो देशतश्च। यद्यपि कालनिषेधोऽप्यायाति, तथापि निषेधमात्रपरत्वाभावाय निमित्तभूतः कालः तव भक्तेरनुगुण इति ज्ञापनार्थं नित्यदेत्युक्तम्। तुभ्यमिति। सम्प्रदानत्वेनैव पूर्वं दानं सूचितम्। मय्यनपायिनीति वा। मद्विषयिणी मत्कृपया वा। अग्रेऽपि न निवर्तिष्यत इति वरदानम् ॥६१॥

ननु सायुज्यं कुतो न दीयत इत्याशङ्क्याह क्षात्रधर्मस्थित इति।

SRI SUBODHINI: “Place your mind in Me, and revel in this world, as you are a great soul. All other types of “revelling” have left from you, forever (i.e. the king does not have any other desire except to put the mind in the Lord).” The king had prayed earlier to our Lord (1) to know, realize and admire as to the endless ways, through which our Lord has enacted and is still enacting His Divine Leelas, in this Universe (2) with a view to realize this, I have served, with devotion, your lotus feet (3) I am praying to You Oh Lord!, that I do not want to attain anything else nor will I ask of You for anything else than “Seva or service” to your lotus feet. The Lord in

turn affirms and approves of all these “prayers” and blesses the king with what all he has asked for!” Your desires will get fulfilled. In your prayers, there is no request for getting “Bhakthi” to Me, as you are naturally fully devoted to Me, at all times!” Is it true that the joy of having Bhakthi to our Lord is also natural? That is why in this verse, the Lord Himself has used the holy and beautiful words “ANAPAAAYINI” — viz. devotion which is exclusive. In other words, this love for our Lord transcends, the factors of time, material and place etc. (i.e. these three do not restrict or qualify the exclusive and continuous flow of Bhakthi towards our Lord). By itself this devotion has removed all the usual defects associated with the restrictive factors and defects of place etc. As regards the factor of time (Kaala), the Lord says that this factor of time will “be useful and beneficial to your devotion to Me”. To make the king realize, that he will continue to have ceaseless devotion to Him (i.e. at no “time” the king will lose his devotion our Lord), the Lord has used the beautiful word of “Nityada” i.e. the king’s devotion will be permanent and everlasting! The Lord reemphasized the fact of this devotion being blessed by HIM ONLY through the use of the word “Thubhyum” (for yourself — in the 4th causative mode). This usage denotes the mind of our Lord. “I have already given you Bhakthi to Me by blessing you with ceaseless and continuous devotion to Me, which is permanent, changeless, exclusive and everlasting. In other words, through My gracious compassion, you will have pure and total devotion to Me and anything else will be connected with Me only. This devotion will continue forever, without any change at any time”. This type of “boon” was blessed by our Lord.

Why did not the Lord give the king the liberation of

“Saayujyam” (oneness with Him). This doubt is removed through the next verse.

क्षात्रधर्मस्थितो जन्तून्यवधीर्मृगयादिभिः ।

समाहितस्तत्तपसा जह्यधं मदपाश्रयः ॥६२॥

VERSE 62 Meaning: “You had remained as a Kshatriya and followed its Dharma (ideals) through hunting etc. and this has made you kill several lives. Please destroy these sins, by concentrating your mind on Me, through penance and taking refuge in Me.”

श्रीसुबोधिनी : क्षत्रियाणां धर्मः जातिप्रयुक्तो घोरो द्विविधः। युद्धे भ्रातरमपि हन्यात्। पापद्धौ पलायमानानपि मृगान् हन्यात्। अतस्तस्य दोषस्य परिहारः कर्तव्यः। जन्तूनि। तेषामपराधाभावः सूचितः। आदिशब्देन भ्रममुत्पाद्य मारणं वागुरादिना वा तस्य निराकरणोपायमाह समाहित इति। जितेन्द्रियान्तःकरणः सन् तत्पापं तपसा जहि। ननु तपस्यपि पापं श्रूयते, कियानर्थः स्वपरदुहा धर्मेण, ‘मां चैवान्तःशरीस्थमित्यादिवाक्यैः, तत्राह मदपाश्रय इति। मामेवाश्रित्य तपःकरणे अन्तर्मत्क्लेशजननाभावात् न तपोदोषो भविष्यतीति भावः ॥६२॥

ततो यद्भाष्यं तदाह जन्मन्यनन्तर इति।

SRI SUBODHINI: Through his birth in the “warrior” class, the king had to follow its ideals and in two ways, this “Dharma” is cruel. (1) Firstly, fighting battles — even having to kill a brother! (2) Hunting, which involves killing of the escaping animals. Hence both of these “blemish” have to be removed and the Lord exhorts the king to take the appropriate action to remedy these sins. The word “beings” (Janthun) used here, denotes that all the “beings and animals” had no “wrong-doing or crime” on their part, and the king had killed “blameless” creatures. The Lord is telling the king to expiate these sins, in the way, suggested by Him. The Lord says to the

king to conquer his inner-mind, through gaining victory over his senses (Indriyas) and destroy the sins, through this penance. A doubt may arise here, that even in doing penance, there are some "sins" committed, wherein actions may have to be performed, which give difficulties for both oneself and to others too! Then how can this type of penance be useful? In the Gita, the Lord Himself has said, that those, who torture their own "senses" in their body, through, and in the name of penance, are indeed "giving trouble to Me only, who is the indweller in every body" (MAM CHAIVAANTAHA SAREERASTHAM). Then, if this is so, what is the use of doing penance which will trouble our Lord Himself? Answering this, it is said, "surrendering and taking refuge in Me, dependent on Me" (MADAPAASHRAYAHA) is the way. "Oh king! take refuge in Me, be dependent on Me. When you do penance in this way, I do not experience in your inner-mind (inside you) any difficulty or trouble at all, and this type of penance done for My sake will be always blemish free."

Whatever is going to happen later is now being told by our Lord, through the next verse.

जन्मन्यनन्तरे राजन्सर्वभूतसुहृत्तमः ।

भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् ॥६३॥

VERSE 63 Meaning: "Oh king! in your next birth, you will take birth as an illustrious Brahmin, with a friendly, noble and loving heart to each and everyone, and certainly you will attain Me only."

श्रीसुबोधिनी : अनन्तरे जन्मनि त्वं द्विजवरो भविष्यसि, उत्कृष्टकुले जन्म प्राप्स्यसि। तत्रापि सर्वभूतसुहृत्तमो भविष्यसि, न तु प्रवृत्तिपरः। ततः केवलं मामुपैष्यसि। अन्यथा पुरुषेषु कालरूपे वा लयो भवेत्। लीलासहिते।

ततो लीलार्थं पुनरागमने आगमनमपि स्यात्। केवले पुरुषोत्तमे तु आगमनशङ्काभावः। अस्य च प्रमाणे श्रद्धा महती स्थितेति पुष्टिमार्गं न योजितवान्। मर्यादायां ब्राह्मणस्यैव मुक्तिः। तत्रापि कैवल्यमिति। 'ये यथा मां प्रपद्यन्त' इति सिद्धान्तान्न कोऽपि दोषः ॥६३॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्षणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धे उत्तरार्थे द्वितीयाध्यायेविवरणम् ॥२॥ श्रीभागवत एकपञ्चदशोऽध्यायविवरणम्।

SRI SUBODHINI: "You will become an illustrious and best of all Brahmins in your next birth! You will be born in a very noble, holy and the best of families! Here, during this birth, in a very special way, you will become a friend of all and be beneficial to everyone! You will not be addicted to ceaseless "action" (Pravrutthi) only. Later you will attain Me only! If you do not attain me, then you will merge in the primordial Purusha or in the Divine factor of time! Then when I come back to enact My Leelas later, then you may have to take a birth to participate in My Leelas! But if you attain me, as Shri Purushottama, then there is no doubt at all of your returning back to this world". As the king had great faith in "evidence and proof", (viz. the scriptures) the Lord did not "join" the king in His path of grace (Pushti). Moreover, in the "Maryada" path, only the Brahmins are deserving to get "liberation". Even here, as per the saying of our Lord in the Gita, "He who takes refuge in Me, through whatsoever way or path, I serve and meet this devotee through the same way or path only", there is nothing inappropriate for the Lord, in blessing the king, in this way (i.e. whatever the king asked for, the Lord blessed him with the same).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 51th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-द्विपञ्चदशोध्यायं॥

CHAPTER 52, CANTO 10,

SRI BHĀGAVATAM.

पुरुषानुग्रहं पूर्वमुक्त्वा भगवता कृतम् ।

स्त्रीषु तं विस्तरेणाह रूपत्रयविभेदतः ॥१॥

KĀRIKA 1 Meaning: “In this chapter, after explaining the grace showered by our Lord on the “males” in the first instance, afterwards, the grace showered by our Lord on, the three different ladies”. (The three different (in form) ladies are Rukmaniji, Jāmbavatiji and Sathyabhāmaji).

अनुग्रहः कालतुल्यस्ततो द्वादशधोदितः ।

तत्र मुख्या तु लक्ष्मीः स्यात्तस्यां त्रेधा हरेः कृपा ॥२॥

KĀRIKA 2 Meaning: “Our Lord’s grace is equivalent to the factor of “time” (Kaala). Hence it is described in 12 ways. Among the ladies, Goddess Laxmi is the most important. On her, our Lord Sri Hari’s grace was conferred in three ways”. [Note: This grace of our Lord which was conferred on the king Muchukunda is based on the factor of “time” (which has 12 facets). Hence the king Muchukunda made his prayer in 12 verses.]

मानसेनाथ कायेन वेदेनेति निरूप्यते ।

गान्धर्वो मानसः प्रोक्तो दूरत्वाद्वचनाभिधा ॥३॥

KĀRIKA 3 Meaning: “(1) Through the mind. (2) Through the body. (3) Through the words – the entire description (of the events) has been given. The “mental” (Maanasik) one has been described as that of the “Gandharvas” (the celestial deities) and being far away, the words also have been used.”

कृष्णानुग्रहयुक्तानां कृतार्थत्वे ततः परम् ।

स्त्रीणां मुक्तिर्निरूप्येति मुचुकुन्दतपःकथा ॥४॥

KĀRIKA 4 Meaning: “On whom our Lord Krishna bestowed His grace, on their getting totally fulfilled, the description of the “liberation” of women and the story regarding the penance of Muchukunda have been done afterwards.”

प्रसङ्गात्तामसानां हि वधो देवहिताय हि ।

पलायनं लीलयैव सोऽप्यनुग्रह ईर्यते ॥५॥

KĀRIKA 5 Meaning: “As per the situation, the “Tamasik” persons have been destroyed and for the benefit of the celestial gods, the Lord also fled away! Even this is being told as an act of grace on the part of our Lord.”

सात्त्विके राजसे चैव तामसे च हरेः कृपा ।

इति दर्शयितुं राज्ञो वृत्तं लक्ष्म्याः शिवस्य च ॥६॥

तृतीयेध्याये अनुग्रहनिरूपणप्रस्तावैर्मुचुकुन्दस्य शिवस्य लक्ष्म्याश्च हितं कृतवानिति निरूप्यते। कायिकवाचिकमानसिकभेदेन। प्रथमं सात्त्विके भगवान् मुचुकुन्दे कृपां कृतवानिति तस्य भगवद्वाक्येन तपः करणमुच्यते इत्थमिति चतुर्भिः।

KĀRIKA 6 Meaning: “Our Lord’s grace was showered on the Satwik, Rajasik and Tamasik persons. To show

this, the stories of the king, Goddess Laxmi and Lord Siva have been described."

In this chapter, in the division of chapters, explaining the shower of grace by our Lord, our Lord showed His grace by conferring "benefits" respectively through His body, through His words and through His mind, on the king Muchukunda, Lord Siva and Goddess Laxmi.

Firstly, our Lord blessed the "Satwik" Muchukunda, through which, inspired by our Lord's words, the king undertook to do penance. Shri Sukadeva is explaining this, through 4 verses, beginning with the following verse.

श्रीशुक उवाच—

इत्थं सोऽनुगृहीतोऽङ्ग कृष्णेनेक्ष्वाकुनन्दनः ।

तं परिक्रम्य संनम्य निश्चक्राम गुहामुखात् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh! Friend! When our Lord Shri Krishna, conferred His grace on Muchukunda of the family of king Ikshvāku, the king in turn, prostrated fully to our Lord, circumbulated our Lord and came out of the cave."

श्रीसुबोधिनी : एवंप्रकारेण भगवता अनुगृहीतः मुचुकुन्दः तपोनिमित्तं गुहातो निर्गतः। भगवदनुग्रहव्यतिरेकेण भगवद्वाक्ये श्रद्धा न भवतीति भगवदनुग्रहः कारणत्वेनोच्यते। इक्ष्वाकुनन्दन इति। इक्ष्वाकुरत्यन्तं भक्त इति तद्वंशयोऽयमिति कृपाया हेतुत्वेनोक्तम्। ततस्तं भगवन्तं कृष्णं परिक्रम्य प्रदक्षिणीकृत्य, ततः सम्यङ् नत्वा, साष्टाङ्गं प्रणम्य पूर्वमेव शयनस्थानात् गुहामुखे प्रकाशयुक्ते स्थित इति ततोऽपि निश्चक्राम ॥१॥

ततस्तपः क्वचित्कर्तव्यमिति विचार्य, भारतखण्ड एव चतुर्युगधर्माणां प्रवृत्तिरिति विरुद्धकालयुक्ते देशे तपो न कर्तव्यमिति वर्षान्तरं गन्तुं उत्तरदेशं गत इत्याह स वीक्ष्येति।

SRI SUBODHINI: In this way, our Lord had blessed the king Muchukunda, and the king in turn, came out of the cave, with a view to do penance. The king was inspired sincerely through the holy words of our Lord, and this is indeed, a sure sign of our Lord's grace. Without our Lord's grace, no one will get sincere devotion and acceptance of our Lord's holy words. Why did our Lord shower His compassion on the king?; answering this, our Shri Mahāprabhuji, says that the ancestor of the king, viz. king Ishwāku was a very great and ideal devotee of our Lord. Due to the king's birth in this illustrious and noble family, our Lord showered His grace on this king also. After getting out of the cave, the king did the circumambulation of our Lord, with deep reverence and prostrated to Him, fully by lying down on the ground! He was at this time standing, after getting up from the place, where he was sleeping previously, near the bright opening of the cave's mouth. Then he got out of this cave also.

Afterwards, he began to think, as to where he should do his penance. In this land of king Bharata, the values of life (Dharma) of all the 4 Yugas (aeons) are practiced. Hence deciding that he should not sit for penance in a place, where actions, which are opposed to "penance" may be taking place, he set out to proceed to the northern parts, with a view to go to a different place.

स वीक्ष्य क्षुल्लकान्मर्त्यान्पशून्वीरुद्वनस्पतीन् ।

मत्वा कलियुगं प्राप्तं जगाम दिशमुत्तराम् ॥२॥

VERSE 2 Meaning: "He saw, that all the human beings, animals, creepers and flora (trees etc.) have all become small and puny. Through this, the king understood that "Kaliyuga" has set in. Hence he went away to the northern part."

श्रीसुबोधिनी : स हि सत्ययुगे शयनं कर्तुं प्रवृत्तः, कलियुगे उत्थितः। यदैव भगवता मथुरा त्यक्ता, तदैव कलिः प्रवृत्त इति मुख्यः सिद्धान्तः। 'पञ्चविंशे वर्षे कलिरायास्यती' त्येव विनिश्चित्य, भरतखण्डं परित्यज्य, समुद्रमध्ये द्वारकां कृतवान्। ततो भगवति तत्र गते कलिः सम्यक् प्रविष्टः। कालभिमानी देवता तु भगवति स्वस्थानं गते समायास्यति। अयं विचारो द्वादशे कर्तव्यः। कलिस्त्विदानीं प्रविष्टः। सन्ध्यासमयोऽयं वा। मध्यकाल एवाग्रे निर्णय इति कालस्य प्रवृत्तौ नियतं हेतुं दृष्टवानित्याह। स मुचुकुन्दः क्षुल्लकान् अल्पप्रमाणान् कालेन हासं प्राप्तान् मर्त्यान्मनुष्यान्। अनेन तेषां मरणमपि शीघ्रं कालेनेति सूचितम्। वीरुधः लतागुल्मादीन् वनस्पतीन्, वृक्षानपि चतुर्विधानल्पायुःप्रमाणाभ्यां हासयुक्तान् विलोक्य, कलेरेवायं धर्म इति असाधारणत्वाद्भिनिश्चित्य उत्तरां दिशं जगाम ॥२॥

ततो विधानपूर्वकमिमं देशमतिक्रम्य गत इत्याह तपःश्रद्धायुत इति।

SRI SUBODHINI: The king had started to "sleep" in the first of the 4 Yugas (aeons) viz. the Sathyayuga!; and he got up in this Kaliyuga! It is said, that Kaliyuga had started, when our Lord had given up, and went away from Mathura city! He now determined, that the Kaliyuga will set in after 25 more years. And our Lord left the land of Bharata, and set up His home in the midst of the ocean at Dwaraka. After our Lord went there, the Kaliyuga entered into this world totally and fully. The presiding deity of "time" (Kaala) will enter this world only, after our Lord will finally withdraw Himself from this world and ascent to His own abode of Sri Vaikuntum. This will be dealt with in the 12th canto. Kaliyuga has already entered into this world, or it is the "joining period" of Dwāparayuga and Kaliyuga! He now describes the effects of time as per the entry of Kaliyuga into this world. He saw all human beings with a short stature (puny and small) and understood, that all these people also will die quickly. He also saw the flora and trees, creepers etc. as

small and were dying quickly. He now understood, that this is the effect of the entry of Kaliyuga in this world. Hence he set out to proceed towards the northern parts.

Afterwards, as per his fate, he crossed over to the other side of this country. This is being described through the next verse.

तपःश्रद्धायुतो धीरो निःसङ्गो मुक्तसंशयः ।

समाधाय मनः कृष्णे प्राविशदगन्धमादनम् ॥३॥

VERSE 3 Meaning: "With penance and deep sincere devotion, unattached, and with great courage, after removing all types of doubts from his mind, and after placing his mind totally and fully, on our Lord Shri Krishna, the king reached the mountain of Gandhamādana."

श्रीसुबोधिनी : तपः सर्वेन्द्रियनिग्रहः, श्रद्धा च भगवद्वाक्ये, ताभ्यां युतः, दृष्ट्वा विषयान् विघ्नत्वेन प्राप्नान्वा न व्यामुग्धः किन्तु धीर एव जातः। ततो गच्छन् राजेति यं कञ्चिदनुवर्तमानमपि परित्यज्य, निःसङ्ग एव सन् शरीररक्षादौ मुक्तसंशयः, इतस्ततो दर्शनाद्यर्थं विक्षिप्तमपि मनः कृष्णे समाधाय गन्धमादनपर्वतं प्राविशत्। गरुडगङ्गातः उत्तरे भागे बदरिकाश्रमपर्यन्तं सर्वोऽपि पर्वतो गन्धमादनः ॥३॥

ततस्तत्रापि बदर्याश्रममासाद्य, यत्र नरनारयणयोरालयं तत्र शीतादिबाधा महतीति तन्निवृत्त्यर्थं यत्नकरणे तपो न युज्यत इति तदर्थमाह सर्वद्वन्द्वसह इति।

SRI SUBODHINI: He did penance i.e. to keep all his senses under full control, and to have unquestionable faith in the words of the Lord. He had both these qualities. On seeing the factors, which will obstruct the proper completion of his penance, he saved himself from all of them, by not coming under their control. As he was a courageous person, he was not deterred by these obstacles! Whosoever was following him, after that time, the king

left them also also fully. He was not bothered for the protection of his body i.e. as to who will do this protection and how etc.! His inner-mind was free of such doubts, and although, on the way, he saw so many sights, which could attract his mind, he was able to totally and fully place his mind in the holy feet of our Lord Shri Krishna. He came now to the Gandhamādana mountain, which is the name given to the entire mountain range, between the north of Garuda Ganga and up to Badarikāshrama.

Afterwards, he reached the Badarikaashrama and began to do penance. Here, there is the temple for Nara and Shri Nārāyana and the rigour of cold weather and others are gruesome. If he were to provide for all these, through his mind, then, he thought, that he will never be able to do his penance properly. With a view to remove this doubt, it is said, through the next verse, that the king was efficient in tolerating all types of gruesome cold weather and other obstacles.

बदर्याश्रममासाद्य नरनारायणालयम् ।

सर्वद्वन्द्वसहः शान्तस्तपसाराधयद्धरिम् ॥४॥

VERSE 4 Meaning: “On reaching the Badrikaashrama, he sat in the holy place of Nara and Shri Narayana, and with great fortitude, tolerated both happiness and sorrow and other opposites (heat, cold etc.). He became peaceful. Through his penance, he began to worship and serve our Lord Sri Hari.”

श्रीसुबोधिनी : अन्तरपि शान्तः। तपसा हरिमाराधयत्। हरिपदेन यथैव तस्य तपसा आराधनं सिध्यति, तथैव कृतवानिति लक्ष्यते ॥४॥

एवं तस्य व्यवस्थामक्त्वा भगवतोऽपि द्वारकायां गमनमाह भगवानिति दशभिः।

SRI SUBODHINI: The inner-mind had also become peaceful. He began to worship our Lord Shri Hari through his penance. By the very name of "Shri Hari", whatever obstacles and difficulties were experienced or confronted by him in doing his penance, were all "removed" (Haran) by our Lord Sri Hari, and our Lord gave him so much inspiration, that he was able to complete successfully his adoration of our Lord Sri Hari, through his penance.

After explaining his situation, the going away of our Lord to Dwaraka, is being explained, in the next 10 verses.

भगवान्पुनराव्रज्य पुरीं यवनवेष्टिताम् ।

हत्वा म्लेच्छबलं निन्ये तदीयं द्वारकां धनम् ॥५॥

VERSE 5 Meaning: "Our Lord, came back to Mathura, which was encircled by the Yavanas and he destroyed the entire Yavana army and He brought back their wealth to Dwaraka."

श्रीसुबोधिनी : मध्ये तामसस्य शिवस्य ब्राह्मणानां वाक्यं कृतवानिति निरूप्यते। यवनवधानन्तरं भगवान् पुनर्मथुरामाव्रज्य, यवनैर्वेष्टितां दृष्ट्वा, मथुरानिमित्तं म्लेच्छबलं हत्वा, तदीयं धनं हतानां मुकुटादिरूपं द्वारकां निन्ये ॥५॥

SRI SUBODHINI: In the meantime, it is said that our Lord undertook to fulfil the words of the Tamasik Saivaite Brahmins. After the destruction of the Kaalayavana, our Lord came back to Mathura. He saw this city was encircled by the Yavanas. He destroyed this entire Yavana army. He took away the crowns and other wealth of those dead, to Dwaraka.

नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितः ।

आजगाम जरासन्धस्त्रयोविंशत्यनीकपः ॥६॥

VERSE 6 Meaning: “Inspired by our Lord, the humans and the bulls (carts) were all carrying the wealth. At this time Jarasandha came there, along with 23 “Akshowhini” army.”

श्रीसुबोधिनी : नीयमाने इति। वृथैव धनं न परित्याज्यमिति, राज्ञे देयमिति, यवनधनं च न ग्राह्यमित्युभयं साधयितुं किञ्चिद्दूरं गृहीत्वा गतवानित्यर्थः। तत्कटकस्था एव वाहकाः पदातयो बलीवर्दश्च। ते सर्वे भगवता प्रेरिताः जरासन्धस्य सुखार्थम्। जये हि किञ्चित्प्राप्यत इति तस्मै दानार्थं नीतवन्तः। एतस्मिन्समये भगवदिच्छयैव समागतो जरासन्धः त्रयोविंशत्यक्षौहिणीयुतः। अधिकानयने सर्वोऽपि प्राकृतः क्षीणो भवेदिति। प्रकृतिं परित्यज्य प्राकृतं सर्वमेव गृहीत्वा समायातीति ख्यापनार्थं सर्वत्र त्रयोविंशत्यक्षौहिण्य उच्यन्ते ॥६॥

SRI SUBODHINI: Wealth should not be left alone in a battle field and as it belongs to the king i.e. whatever is not claimed by anyone, the same belongs to the king! This wealth belonged to the Yavanas. Hence this wealth is not appropriate to be taken. Hence, He took this wealth and went for some distance. The weight of this wealth was being carried by footmen and bulls, which was part of His own army. In fact it was our Lord, who had sent all these men etc. to Jarasandha for his happiness. After victory over the Yavanas, this wealth came to our Lord, and the Lord was carrying this wealth to be given to these persons only. But due to the will and desire of our Lord, at this time, Jarāsandha came there, along with 23 “Akshowhini” army. Why did he bring 23 “Akshowhini” army? He brought this much only, if he had brought more, his entire army would have been destroyed, along with the population of his kingdom! Hence the reference at all times, has been made for 23 “Akshowhini” army only.

विलोक्य वेगरभसं रिपुसैन्यस्य माधवौ ।

मनुष्यचेष्टामापन्नौ राजन्दुदुवतुर्दुतम् ॥७॥

VERSE 7 Meaning: "Our Lord Shri Krishna and Shri Balarama saw the army of Jarāsandha going very fast. Oh! King! our Lord and Shri Balarama, acting like human beings, began to flee away very fast."

श्रीसुबोधिनी : ते च सर्वे लब्धवराः, पूर्वापेक्षयापि वेगवन्त इति। 'देवानां वाक्यं परिपालनीयं मनुष्यै रिति मनुष्यचेष्टामापन्नौ, मनुष्यभावस्वीकारे हि ब्राह्मणवाक्यं शिववाक्यं च माननीयं भवति। भागवते चास्याकथनं लोकव्यामोहनार्थम्। राजन्निति स्नेहेन संबोधनं भ्रमानुत्पादनार्थम्। द्रुतं यथा भवति, तथा दुदुवतुः पलायितवन्तौ ॥७॥

SRI SUBODHINI: In the army of Jarāsandha, footmen and others were all endowed with the "boons", and due to this, they were all coming for attacking much faster than before! On seeing this, the two brothers began to flee away! The reason for this, was that our Lord had decided to behave like an ordinary human being. On accepting this role, our Lord had to abide by the words of the celestial gods. In fact a human being should respect both the words of noble Brahmins and Lord Siva. "Oh! King! this story is not told in Sri Bhagavatam, just to "infatuate" this world." This addressing of the king is done, due to Shri Sukadeva's love for the king, and also not to create any "delusion" in the mind of the king. Both the brothers ran away from there very quickly.

विहाय वित्तं प्रचुरमभीतौ भीरुभीतवत् ।

पदभ्यां पद्मपलाशाभ्यां चेरतुर्बहुयोजनम् ॥८॥

VERSE 8 Meaning: "After giving up the immense wealth which were got from the Yavanas, although fearless, acting as more afraid than timid cowards, our Lord

and His brother went away very fast, using their lotus petal like soft feet."

श्रीसुबोधिनी : विहायेति। भाखाहकास्तु गन्तुमसमर्थाइति तान्विहायैव, प्रचुरमपि वित्तं विहाय, अभीतावप्येतौ भीतेभ्योऽपि भीताविव रथाश्वादिकमपि यवनवधात्प्राप्तं विसृज्य, पद्भ्यामेव भूमिसुखार्थं पद्मपलाशतुल्याभ्यां बहुयोजनं चेरतुः, चित्रकूटमार्गेण गतौ ॥८॥

ततो मागधोऽपि भगवल्लीलामज्ञात्वा वरेण दृप्तः पृष्ठतोन्वगमदित्याह पलायमानाविति।

SRI SUBODHINI: He who carries weight cannot run very fast, and that too for a long distance! Hence this immense wealth was given up on the way. Although not afraid at all, both of them acted as though, they were very much cowardly and timid! They gave up the chariots and horses, which they had got from the vanquished Yavana army. With a view to give bliss, happiness and joy to mother earth, with their lotus petal like holy feet, they both went, for a long distance, on the path towards Chitrakoota.

Afterwards, Jarāsandha also, not being able to understand the Leela of our Lord, became very proud, as he was blessed with "boons". He also began to follow the Lord, and this is being explained below.

पलायमानौ तौ दृष्ट्वा मागधः प्रहसन्बली ।

अन्वधावद्रथानीकैरीशयोरप्रमाणवित् ॥९॥

VERSE 9 Meaning: "On seeing them fleeing, Jarasāndha, accompanied by his army, smiling, sat on very fast moving chariots, and ran after our Lord and Shri Balarama, as he was not aware of the immense power and strength, which our Lord and Shri Balarama had as the Supreme Lords of the Unviverse!"

श्रीसुबोधिनी : तौ रामकृष्णौ। ननु बहुवारं धृत्वा मुक्तः, तयोर्बलं जानन्नपि कथं तत्सङ्गे गत इति चेत्, तत्राह मागध इति। देशदोषेण नष्टमतिरित्यर्थः। ततः प्रहसन् बलसहितः सेनासहितः अन्वधावत्, रथानीकैः सहेति ये शीघ्रगामिनो रथास्तानारुह्य तादृशैः सह गत इत्यर्थः। अनेन रथानां सेनायाश्च महान् क्लेशो निरूपितः। स क्लेशः सार्थको भविष्यतीत्याशङ्क्याह ईशयोरप्रमाणविदिति। कृष्णरामयोः प्रमाणं सामर्थ्यमादरणीयत्वं वा। तौ हि ब्राह्मणादिवाक्यं प्रमाणीकृत्य भगवान् गच्छति, न त्वशक्तः सन् इति भगवत्प्रमाणं न ज्ञातवान्। ईशयोरिति पूर्णा शक्तिर्विभक्तेति एकस्याप्यनङ्गीकारे विप्रादीनां वाक्यमप्रमाणं भवेदिति उभाभ्यां तत्प्रमाणीकृतमित्यर्थः ॥९॥

ततो रामकृष्णौ पर्वतेन प्रार्थितवरौ तत्प्रियार्थं तुङ्गं गिरिमारुहताम्। स हि पर्वतः सर्वदा शीतेन व्याप्तः, भगवन्तं शीतनिवृत्यर्थं विज्ञापयामास। तत्र हि न कदाचिदपि सूर्याग्निसम्बन्धः। मेघानां तत्प्रियं स्थानम्। अतो मेघाच्छत्र एव तिष्ठतीति न सूर्यसम्बन्धः। वर्षतीति नाग्निसम्बन्धः। ततो भगवान् पूर्वं तस्मै वरं दत्तवान् अहमागत्य ते शीतं निवारयिष्यामीति। ततो भगवतः अद्भुतकर्मत्वं प्रतिपादयितुं श्रान्तिमुक्त्वा पर्वतं रोहणं वदति प्रदुत्येति।

SRI SUBODHINI: Why did not Jarāsandha realize the Divine powers of our Lord and Shri Krishna? Especially when, our Lord had allowed him to go free, in spite of being caught in the battle? Removing this doubt, our Shri Mahāprabhuji pointing out to the reference in the verse to Jarāsandha as the “Maagadha” (instead of his name) viz. “belonging to or from Magadha” – the purport of this is that, Jarāsandha being a resident of the territory of Magadha had lost his good intellect. Due to this, he was seen laughing at our Lord and Shri Balarama, and he also ran, accompanied by his army, behind our Lord! His chariots were moving very fast, and due to this swift movements, both his army and others were experiencing great stress. Will this taking of trouble ever succeed? Removing this doubt, it is said that,

“Jarāsandha was not aware of the omnipotence of our Lord and Shri Balarama, and also their “respectful Divine honour”. Now, we should ask the question, as to why our Lord was going away like this? Was He powerless? Was He going away out of fear? He was eager to fulfill the words of blessings of the Brahmins (given to Jarāsandha) and that is why, as though looking defeated, our Lord went away! This secret was not understood by the foolish Jarāsandha. Here the reference in the verse is “the Lords of the Universe” (Isayoho) i.e. both the brothers had total omnipotence, and they went away only to prove this point. If only “one” was to go away, then the “words” of the Brahmins would not have been fulfilled completely. Hence both of them went away, to prove the words of blessings of the Brahmins, given to Jarāsandha.

After this, our Lord Shri Krishna and Shri Balarama, climbed up the very tall “Pravarshana” mountain, with a view to fulfill the loving desire of this mountain. On this mountain, icy cold weather prevailed at all times, and this mountain had prayed to our Lord to remove this “ceaseless cold” weather. This mountain had never experienced either the heat of “fire” or the warmth of the “sun”! As it was always encircled with thick clouds, which loved and liked this mountain very much! Hence it was always enveloped by thick clouds, and these clouds never allowed the rays of the sun to penetrate them! Moreover at all times, there were rains too! Hence, there was no contact with “fire” also! Due to this, earlier, this mountain had prayed to our Lord, for the removal of this “coldness”. Our Lord also had given a “boon” to this mountain that, “I will one day make you comfortable, by removing this coldness”. As our Lord does everything in a wonderful way (ADBHUTA KARMA), with a view to fulfill His

Supreme Lords of the Universe!

own words, He feigned, now, as though He was very tired, due to this running and He got up the mountain to take rest. This is being described in the following verse.

प्रद्रुत्य दूरं श्रान्तौ तुङ्गमारुहतां गिरिम् ।

प्रवर्षणाख्यं भगवान्नित्यदा यत्र वर्षति ॥१०॥

VERSE 10 Meaning: “As though the Lord was very tired, after running for such a long distance, He got up and climbed the Pravarshana mountain, where, He always (even now) blesses it with rains.”

श्रीसुबोधिनी : न हि कश्चिद्दूरं प्रद्रुत्य तुङ्गं गिरिमारोहति। उच्चारोहणं ह्यश्रान्तमपि श्रमयति, भगवतः सहस्रोपायानां विद्यमानत्वात् निलीय स्थित्यर्थं किं पर्वतारोहणमुच्चस्थानमपेक्षते, प्रत्युत उच्चस्थितं सर्वोऽपि पश्यति, अतोऽत्र भगवत्: अद्भुतलीलां कथयन् विरोधप्रकारेण कथयति। दूरं प्रद्रुत्य धावनं कृत्वा सम्यक् श्रान्तौ जातौ। नहीशयोः शीघ्रगमनं श्रमो वा सम्भवति। तत्रापि तुङ्गमत्युच्चं गिरिं आरुहतां गुप्ततया। तत्रारोहणप्रयोजनमाह प्रवर्षणाख्यमिति। प्रकर्षेण वर्षणं यत्रेति। रूढिभ्रमव्युदासाय स्वयमेव योगं प्रदर्शयति भगवान् नित्यदा यत्र वर्षतीति। तत्र हि सर्वदा भगवान् वर्षति। मेघा हि कदाचित् क्वचिद्वर्षन्ति, तेषामधिष्ठातृरूपो भगवान् विष्णुः। ‘पर्वतानामधिपति’रिति श्रुतेः। स्वयमेव तत्र वर्षति, अन्यथा लोके वृष्टिप्रवृत्तिर्न स्यात् ॥१०॥

ततो भ्रान्तस्य जरासन्धस्य कृत्यमाह गिराविति ।

SRI SUBODHINI: No one, who is tired after running so much, would be able to climb a very high mountain! Even if one is not tired, it is very difficult indeed to climb swiftly on to a high mountain! Our Lord knows thousands of ways to hide Himself, if that was the motive or His will! Then what was the necessity to climb on to this high mountain? Was it that, He was eager to see everything after sitting on a higher place? But here, Shri

Sukadeva desired to explain the “wonderful Leela” enacted by our Lord. Hence he is telling, as though he was an “enemy” of our Lord!

Because of running for a long distance, our Lord was tired, although He was the Lord of the Universe and all-capable (omnipotent). In fact, for our Lord, there is no effort or stress (tiredness) involved for running fast etc. The Lord in a very secret manner, climbed up this mountain. Now the purpose of His climbing this mountain is being explained. On this mountain, it rained always continuously. In fact it's name of “Pravarshana” was adopted due to this factor of incessant rains! What is the special nature of these rains, when almost all mountains experience these rains? Here the “special feature” is, that our Lord is the one, who does the “rains” here, and in all other places, it is the clouds which showers the rain! These clouds may shower rain or not! The presiding deity of all mountains is Lord Vishnu i.e. our Lord only. In the Vedas it has been mentioned. “Lord Vishnu is the controller and Lord of the mountains” (Parvataanaam Adhipati). Hence, here, Lord Vishnu showers the rain by Himself. in fact if our Lord, as the ruler and protector of this world, does not cause the rains, then there will be no rains at all, leading to a disaster in this world.

Afterwards, the “astonished” Jarāsandha took an action, which is described through the following verse.

गिरौ निलीनावाज्ञाय नाधिगम्य पदं नृप ।

ददाह गिरिमेधोभिः समन्तादग्निमुत्सृजन् ॥११॥

VERSE 11 Meaning: “Oh king! On realizing that the two brothers had hid themselves on the mountain, and on not finding the foot prints of both of them, away from the mountain, Jarāsandha lit a fire, through dry wood, on all

the four sides of this mountain, and due to this, the mountain began to burn through fire.”

श्रीसुबोधिनी : पर्वतारोहणे कैश्चित् दृष्ट एव, तत्रापि अग्रे न गत इत्यत्र विचारमपि कृतवानित्याह नाधिगम्येति। ततः पर्वतादग्रे पदं गमनचिह्नं नाधिगम्य अप्राप्य। दाहे भगवता हेतुः सम्पादितः स सत्य एव जात इति वक्तुं तस्य निलीनावितिज्ञानमुत्पादितम्। ततो दाहार्थमेव तथा प्रयत्नः कृत इति सत्यसङ्कल्पस्य भगवत इच्छया गिरिमेधोभिर्ददाह। सर्वत्र वृक्षान् छित्त्वा परितस्तृणादिना दाहं कारितवान् ॥११॥

ततो भगवान् पर्वतप्रार्थितं विधाय ततोऽग्रे गत इत्याह तत उत्पत्येति।

SRI SUBODHINI: Some people might have seen our Lord getting up on the mountain, but none saw them coming out of this mountain. After thinking about this, on searching further, they found that, there were no “foot-prints” at all going away from the mountains! Jarāsandha decided to set fire to the mountain, and this was the event, which the Lord had assured the mountain. The Lord inspired the knowledge in the mind of Jarāsandha, that He was, indeed, hiding only on the mountain! He also inspired Jarāsandha to set fire through dry wood, with a view to fulfill His own words given to this mountain! A bonfire was set up in this way, as per the desire of our Lord.

Afterwards, after fulfilling the prayer of this mountain, our Lord went further, and this is being explained through the next verse.

तत उत्पत्य तरसा दह्यमानतटादुभौ ।

दशैकयोजनोत्तुङ्गान्निपेततुरधो भुवि ॥१२॥

VERSE 12 Meaning: “The fire was lit, but before the corners of the mountain got burnt, our Lord and Shri

Balarama jumped a distance of 11 Yojanas from the mountain, and landed on the ground.”

श्रीसुबोधिनी : तरसा शीघ्रमेव यावदग्निः प्रज्वलति, भगवति विद्यमाने अग्निः पर्वतं न दहेदिति। न तु दाहभयात्। दह्यमानाः तटाः यस्य। सर्वत्र दाहे उद्धृते उभौ पूर्णशक्तिर्भगवान् दशैकयोजनोत्तुङ्गादिति। एकादशयोजन स उत्तुङ्गः, तत उभावपि अधः पर्वतस्य प्रस्तरभागमपि परित्यज्य भूभागे निपेततुः। केचित्तु अतिदाहे पुनः पर्वतप्रार्थनायां तं भूमौ नेतुं उपर्युत्थाय पादपीडनेन तं भूमौ प्रवेशयन्नेव स्वयं दूरे गत इत्याहुः ॥१२॥

SRI SUBODHINI: Before the fire could engulf the entire area, both the Lord and Shri Balarama made a “11 Yojana’s jump” from the top of the mountain and landed on the ground, far away from the rocky mountain. They stood up there. Our Lord had acted so fast, that as when the Lord is present on the mountain, the fire cannot burn the mountain (i.e. it does not have power to burn the mountain). In other words, if the Lord were to remain on the mountain, the fire cannot spread and give “warmth” to the mountain. Due to this, the Lord’s “boon” given to this mountain to make it feel “warmth and heat” would not be fulfilled! Hence the Lord decided to leave the mountain only to bless the mountain. Now that the fire had spread, the Lord came down the mountain as the desire of the mountain had got fulfilled now! THE LORD IS ALWAYS SO VERY GRACIOUS TO HIS DEVOTEES

Our Shri Mahāprabhuji says, that some people say also that, when the fire began to burn fiercely, then the mountain prayed again to our Lord, and the Lord jumped up and with His feet, He pushed down the mountain into this earth and He Himself got out!

अलक्ष्यमाणौ रिपुणा सानुगेन यदूत्तमौ ।

स्वपुरं पूनरायातौ समुद्रपरिखां नृप ॥१३॥

VERSE 13 Meaning: “Oh king! the best among the Yadavas, our Lord Shri Krishna and Shri. Balarama were not seen by their enemies at all. They now, accompanied by their associates and followers came back to their city, in the midst of the sea.”

श्रीसुबोधिनी : ततः पुनरपि तस्य प्रवृत्तिः स्यादिति पूर्वमपि स्वेच्छयैव स प्रवृत्त इति ज्ञापयन् तेनालक्ष्यमाणावेव द्वारकां गतौ। तत्र न भगवता कश्चनाधिकः प्रयत्नः कृतः। स मा पश्यत्विति। किन्तु स्वदोषेणैव स न दृष्टवानिति ख्यापयितुमाह रिपुणेति। दुष्टबुद्ध्यैव न दृष्टवान्, तत्सम्बन्धादन्यैरपि न दृष्टमिति सानुगेनेत्युक्तम्। ननु कार्यस्य सर्वस्यापि कृतत्वात् श्वेतद्वीपादावेव कुतो न गतौ, द्वारकागमने को हेतुरिति चेत्, तत्राह यदूत्तमाविति। अन्यथा यदुकुले अवतारं न कुर्यात्। अतो यादवहितार्थं स्वपुरं यातौ। पुनरायातावित्यनेन पूर्वमुभावपि स्वयं गत्वा तान् स्थापितवन्ताविति विज्ञायते। तस्य भिन्नद्वीपत्वं कलिप्रवेशाभावाय निरूपयन्नाह समुद्रपरिखामिति। समुद्र एवं परिखा यस्येति। विस्तारोऽप्यनेन सूचितः। नृपेत्यप्रतारणाय संबोधनम् ॥१३॥

तस्य च दुर्बुद्धिमाह सोऽपीति ।

SRI SUBODHINI: Our Lord always did His actions as per His own desire and will only, but very few can understand his goals/motives! In the same way only, the Lord went away to Dwaraka. In fact the Lord did not take any trouble at all to go back to Dwaraka. The army of Jarāsandha could not see our Lord at all due to their own “sin” (Dosham) only. That is why, with a view to express this fact, the word “by the enemy” (Ripuna) has been used, that all these people considered themselves as “enemies” of our Lord, and, due to this evil thought, their intellect had become “vitiated and bad”, through which

only, they could not see our Lord at all! THE PURPORT OF THIS IS, THAT THE PERSON WHO HAS AN EVIL OR BAD INTELLECT ONLY BECOMES THE “ENEMY” OF OUR LORD. IN OTHER WORDS OUR LORD’S “ENEMIES” HAVE “DEMONAIC” MINDS AND INTELLECTS. Not only Jarāsandha was not able to see our Lord, but his entire army also was not able to see our Lord and Shri Balarama, as they had, followed Jarāsandha, who had an evil intellect! Due to this, their intellect had also become “evil” and bad!

When the Lord had completed all His tasks, why did He not go back to his abode of the white island? What was the reason for going to Dwaraka? Answering this, it is said that both of them were the best of all the Yadavas! Hence, with a view to protect the Yadavas, He went to His own Dwaraka. Moreover, He had taken this incarnation in the Yadava clan only with a view to protect them. The purport of telling this, that even, Dwaraka was established by our Lord only, and the Lord wanted to show that Dwaraka was “His city”!. The city of Dwaraka is an island away from the Indian shores and “Kali Purusha” (symbol of Kali Yuga) cannot enter into this city at all. Through this, the extensive nature of this city also is referred to. By calling the king as “Oh King!” Shri Sukadeva assures the king that he is not putting the king in any “imagination” or “forgetfulness”.

Through the next verse, the “evil” intellect of Jarāsandha is being explained.

सोऽपि दग्धाविति मृषा मन्वानो बलकेशवौ ।

बलमाकृष्य सुमहन्मगधान्मागधो ययौ ॥१४॥

VERSE 14 Meaning: “The king of Magadha also, thinking that both the brothers have been burnt in the

mountain fire, brought back to Magadha, his huge army, withdrawing it from this place.”

श्रीसुबोधिनी : शब्ददोषपरिहाराय दग्धिशब्दः सप्तम्यन्तो ग्राह्यः। जरासन्धोऽपि दग्धिमध्ये प्रविष्टः। यथा भगवान् द्वारकायां प्रविष्टः, तथा सोऽपि दग्धिं प्रविष्टः, परमसन्तापेन सन्तप्त इत्यर्थः। एतदपि ज्ञानकृतमेव तस्य, न क्रियया दाहो जात इति। अन्यथाग्रे पाण्डवानां यशो न स्यात्। इति **मृषा मन्वानः बलकेशवावालक्ष्य**। बलत्वात् ब्रह्मेशयोरप्यधिपतित्वाच्च तादृशौ न तथाभूताविति मृषा मन्वानो वा। अथवा। स तु दग्ध एव। अतः परं पाण्डवकीर्त्यर्थं मृषाभूतः सकलितः, सीतावत्। ततो मृषा जरासन्धः बलत्वं केशवत्वं च मन्वानः सर्वाशेनापि नाशो भविष्यतीति विज्ञाय स्वस्य बलं सेनामाकृष्य मगधानेव ययौ। ननु स्वयं किल दग्धः, किं बलदाहेनेत्यत आह **सुमहदिति**। सत्त्वेन महत्त्वेन च। तद्भगवदधिष्ठानमिति तत्स्थापनार्थं, ततो भगवतः अपगमनार्थं च, मगधानेव देशान् ययौ, यतः सोऽपि मागधः देशदोषमात्रेणवशिष्टः। मत्वा तौ **बलकेशवाविति** पाठे स एवार्थः ॥१४॥

एवं तामसस्य रुदादेः वाक्यपरिपालनं निग्रहं वा विधाय स्त्रीणामुद्धारार्थं कृपया बिवाहार्दिकं कृतवानिति वक्तुं ज्येष्ठस्य बलभद्रस्य विवाहमाह **आनर्ताधिपतिरिति**।

SRI SUBODHINI: Jarāsandha also got into so much sorrow, as our Lord got into Dwāraka! Jarasandha got his sorrow or feeling of remorse due to the fact, that he thought, that the Lord and His brother would have burnt in the fire! But the fact was otherwise, as our Lord had to do so much more work in the future like bringing glory and fame to the Pāṇdavas. Hence Jarāsandha was made to feel, that both our Lord Shri Krishna and Shri Balarama were burnt to death through this fire. Of course his understanding was wrong and untrue. Our Lord being omnipotent, is the Lord of both Lord Siva and Lord Brahma and they cannot be “burnt” in a fire. Jarāsandha also had a doubt on this in his mind, and also thought that

this “death” was not true! Jarāsandha’s sorrow was also “untrue”, like Maaricha’s loud shouting to attract Sita’s attention! After this, Jarasandha regarded our Lord’s “strength” and “being Kesava” (capable of redeeming all difficulties) as “untrue”. He now brought back his army to Magadha. Jarāsandha suffered himself, but why did the army feel this sorrow? Answering this, it is said, that this army was very strong and great, and hence they also felt sorrow. Why did Jarāsandha go back to Magadha? Why did he not come to Mathura and after fighting, destroy the same? Answering this our Shri Mahāprabhuji, says that through the will and desire of our Lord, his intellect became like this, that Mathura is the sacred place where our Lord lives at all times i.e. it is our Lord’s own place of stay, and it should be always preserved and protected in this way only. Moreover Jarāsandha also knew, that the Lord had not come to Mathura at all. Hence he went away to Magadha, as he had the blemish of this “territory” only in him.

In this way, after fulfilling the words of “Tamasik” Rudra and others, and also after destroying the army etc., with a view to redeem the women, our Lord, out of His compassion, celebrated His marriages etc. With a view to explain all these, through the next verse, the marriage of our Lord’s elder brother Shri Balarama is being described.

आनर्ताधिपतिः श्रीमात्रैवतो रेवतीं सुताम् ।

ब्रह्मणा चोदितः प्रादाद्बलायेति पुरोदितम् ॥१५॥

VERSE 15 Meaning: “The king of Aanarta, Srimaan Revata gave his daughter by the name of Revati, in marriage to Shri Balarama, as Lord Brahma had ordered him to do this, much earlier.”

श्रीसुबोधिनी : आनर्तदेशः द्वारिकानिकटदेशः। तस्याधिपतिः रैवतः। श्रीमानिति। अमृतएव। रेवतीनाम तस्य कन्या, स हि पूर्वं ब्रह्माणं प्रष्टुं गतः। ततो ब्रह्मवाक्यात् कनिष्ठायामपि रामाय दत्तवान् इति पुरा नवमस्कन्धे निरूपितम्। अस्य विचारस्तत्रैव कृतः ॥१५॥

भगवतो विवाहमाह भगवानपीति।

SRI SUBODHINI: Near Dwaraka, is the kingdom of Aanarta, and the king here was of the name of "Revata". Here the appellation of "Srimaan" has been given to the name of the king Revata to denote, that he was "nectarian" in character. His daughter's name was Revati. In the first instance, this king had gone to ask Lord Brahma as to whom, his daughter should be given in marriage? Then Lord Brahma had replied, that his daughter should be married with Shri Balarama. Although Shri Balarama was younger, Revati was got married to Shri Balarama. This has been already explained in the 9th canto and referred to.

Through the next verse our Lord's own marriage is explained.

भगवानपि गोविन्द उपयेमे कुरुद्वह ।

वैदर्भी भीष्मेकसुतां श्रियो मातां स्वयंवरे ॥१६॥

VERSE 16 Meaning: "Oh! Scion of the Kuru race! Our Lord Shri Govinda (Lord Shri Krishna) also got married to the daughter of Bhīshmaka, the king of Vidarbha. She was a part of Goddess Sri Laxmi."

श्रीसुबोधिनी : ननु स्वतःसिद्धलक्ष्मीकस्य निरिन्द्रियस्य प्रयोजनाभावात्किं विवाहेनेत्याशङ्क्य परिहरति। यद्यपि भगवान्, तथापि गोविन्द इति इन्द्रादिभिरिन्द्रत्वेनाभिषक्त इति तेषां वाक्यसिद्ध्यर्थमुपयेमे, विवाहं कृतवान् न तु गोपिकावत्परिग्रहमात्रम्। कुरुद्वहेति संबोधनं भगवत्स्वरूपज्ञानाय। ननु तथापि कर्मणा उत्पादिता कर्मफलरूपा तादृशकर्मकलैव विवाहोति कथं

भगवता विवाहः कृत इति चेत्, तत्राह वैदर्भीमिति। विदर्भदेशे सोत्पन्ना। अतो न कर्मजनिता। किञ्च। भीष्मकस्य सुता, भीष्मं भयानकं कं सुखं यस्येति। प्रलयकर्ता महादेव एवावतोर्यः, तस्य च सुता सीता पूर्वजन्मन्यपि महादेवकन्यैव, सैवेदानीं भीष्मकाज्जाता। अतो विवाहः कर्तव्य एव। किञ्च श्रियो मात्रामिति। सा हि लक्ष्म्याः मात्रा भवति अंशः, नहि तामन्यो ग्रहीतुं शक्तः। सा ह्यवतरति यथा, यथा भगवानवतरति। 'राघवत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनी'त्यादिवाक्यात्। तत्रापि स्वयंवरे यदा सर्व एव राजान आहूताः, तदा भगवानप्याहूतः। यदा तया भगवान् वृतः, ततस्तदिच्छया विवाहं कृतवान् ॥१६॥

SRI SUBODHINI: Where Goddess Laxmi lives by Herself at all times, and for whom, there are no "senses" (Indriyas) at all, "to marry" will be futile, and why then did the Lord deem it necessary to marry? Our Lord is the Lord of the Universe "GOVINDA" — as Indra and others had conducted the anointing ceremony, through their own opulence, as the Lord of the three worlds (as Indra). In order to make all their words come true, our Lord entered into matrimony! HERE AGAIN OUR LORD ACTED ONLY TO PLEASE HIS DEVOTEES. Here, He did not "accept" them, as He had done with the "Gopis".

The king was addressed as the "scion of the Kuru race", to indicate that the king had the knowledge of our Lord's Divine nature and form. The daughter of Vidarbha was born out of her "Karma" (actions), and hence being the "result" of Karma (action,) her marriage also should have taken place only with another person, who is also a "product" of "Karma". Then how come she got married to our Lord Himself, who is beyond all "Karmas"?! Answering this, (if anyone were to ask this question) our Shri Mahāprabhuji says, that she was "originated" in the Vidarbha state, and hence her "birth" had not taken

place, due to "Karma" (actions) at all! She was the daughter of Bhīshmaka, and Bhīshmaka was the incarnation of Lord Mahadeva (Lord Siva), who causes the final destruction (Pralaya) of this Universe. Thus she was the daughter of Lord Siva. Even Sita was the daughter of Lord Siva in her earlier birth! Now she became the daughter of Bhīshmaka. Hence, she has to get married with our Lord only, who is the consort of Goddess Laxmi! She is the part of Goddess Laxmi, and none else can accept or marry her! Like when our Lord takes an incarnation, then Goddess Laxmi also takes an identical incarnation. It is said, "You are Sita for Shri Rama and Rukmani for our Lord Krishna" (RAAGHAVATWE BHAVATSEETA RUKMANI KRISHNA JANMANI) i.e. when our Lord took the incarnation as Sri Rama, then Goddess Laxmi manifests Herself as Sita, and when our Lord Shri Krishna manifests Himself, then she manifests Herself as Rukmani. That too, the marriage will take place (in both the cases) in a "Swayamvara" (i.e. the bride choosing her own husband), in the presence of all other invited kings. Our Lord married Rukmani in this way, through her own desire and will.

प्रमथ्य तरसा राज्ञः शाल्वादींश्चैद्यपक्षगान् ।

पश्यतां सर्वलोकानां ताक्ष्यपुत्रः सुधामिव ॥१७॥

VERSE 17 Meaning: "Sisupala and his companions such as Salva and other kings were killed by our Lord, and like the Garuda bird took away the pot of nectar, our Lord also brought Rukmani, back to Dwaraka, when every part of the Universe was watching."

श्रीसुबोधिनी : किञ्च, प्रमथ्य तरसा राज्ञ इति। सर्वानेव शिशुपालादीन् प्रमथ्य मारयित्वा जयप्राप्तामिव तां नीतवान्। शाल्वादयोऽतिविरोधिना बलिष्ठाश्च।

तेः सह युद्धे विशेषहेतुमाह **चैद्यपक्षगानिति**। 'स्वयंवरेऽपि शिशुपालाय यथा भविष्यति, तथा कर्तव्य'मिति रुक्मिवाक्यात् विवाहकर्तव्यं शिशुपालः समागतः। अतस्तद्धितार्थमपि शाल्वादयः प्रवृत्ताः। मुख्यो भगवद्विरोधो शिशुपालः। अन्येऽपि विरोधिनः यथाकञ्चिद्भगवद्विरोधं सम्पादयितुं तत्पक्षपातिनो जाता इति। किञ्च। प्रद्युम्नादयोऽप्युत्पाद्याः। अतः कामः सङ्कटे वर्तत इति तदुत्पत्त्यर्थमप्युपयेम इत्याह **पश्यतां सर्वलोकानामिति**। यथा मातुरापन्नवृत्त्यर्थं गरुडः अयुक्तेभ्योऽप्यमृतं दातुं प्रवृत्तः, तथा भगवानपि कामस्य दुःखनिवारणार्थं वैदर्भी अयुक्तामपि स्वयं गृहीतवान्, मारितवांश्चान्यान्। यद्ययुक्तमेतद्भवेत्, तदा लोकाः साक्षिण इति तान् प्रमाणीकरोति। एवं सर्वप्रकारेण भगवतो विवाहो निरूपितः ॥१७॥

तत्र राजा विवाहे पौरुषं श्रोतुं विशेषं पृच्छति भगवान् **भीष्मक सुतामिति**।

SRI SUBODHINI: From Sisupala onwards, our Lord killed everyone after conquering them. He brought Rukmani back to Dwaraka, like a conquered one! Kings like Salva and others were very strong and bitter enemies of our Lord too. There was a special reason for fighting all these kings. The reason was that, they all took the side of Sisupala, the king of Chedi territory. During the "Swayamvara" ceremony also, they had all come to associate themselves as friends of Sisupala. They were all eager to support Sisupala only (as the bridegroom for Rukmani, although Rukmani loved and wanted to marry our Lord only). On being told by Rukmi, the brother of Rukmani, Sisupala had come as the "bridegroom", and due to this, Salva and others were keen to see, that Sisupala married Rukmani, as planned.

Our Lord's principal enemy was Sisupala and others also had borne "enmity" to our Lord, with a view to help Sisupala. In fact, our Lord had to "originate" His

children, such as Pradhyumna and others (as Lord of cupid (Kaama) was in dire distresas) and the Lord had to manifest Himself with His another Divine part as Pradhyumna). Our Lord married Rukmani, when everyone was seeing this marriage. Like for the removal of his own mother's danger, Garuda had to give the nectar to be drunk by even "non-deserving" persons, in the same way, with a view to remove the sorrow of Lord of cupid (Kaamadeva), although "undeserving", Our Lord married Rukmani, and He destroyed all other kings on this occasion. But our Lord married her, when the whole Universe was a witness. By telling like this, what is indicated here, is that our Lord's marriage was not inappropriate. If it was not appropriate, then the people of the entire Universe, would have condemned this marriage, or they would have put some obstacles, so that this marriage will not take place at all! From this, we can realize, that our Lord's marriage was indeed appropriate.

On this occasion, the king with a view to hear the special remarkable valour shown by our Lord, asks the following question.

राजोवाच

भगवान्भीष्मकसुतां रुक्मिणीं रुचिराननाम् ।

राक्षसेन विधानेन उपयेम इति श्रुतम् ॥१८॥

VERSE 18 Meaning: "I have heard, that our Lord had married the most beautiful Rukmani, the daughter of Bhīshma, through the "Rākshasa" (demoniac) type of marriage rites."

श्रीसुबोधिनी : भगवतो विवाहः बहुधा पुराणेषु श्रुतः। ततो राजा स्वयंवरविवाहात्प्रकारान्तरेण श्रुतवान्, तत्र च पौरुषमधिकमिति, तद्वदिति वा नवेति सन्देहनिवृत्त्यर्थं पृच्छति। भगवत्त्वात्ताज्ञानम्। भीष्मकसतामिति

पितुरपि बलिष्ठता। रुक्मिणीमिति भगवतो मुख्यभार्येति प्रसिद्धा। ततश्च 'गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृता'विति प्रथमो विवाहो धर्म्यः कर्तव्यः। अतो धर्मित्वात् राक्षस एव विवाहः भगवता कृत इति स एव त्वया वक्तव्य इत्याह राक्षसेन विधानेनेति। रुचिराननामिति तस्या मुग्धभावो निरूपितः। ततश्च राक्षसेविवाहे सा कथमनुगुणा अभीतागतेत्यपि सन्देहः। 'प्रसह्य कन्याहरणं राक्षसो विधिरुच्यत'इति विधिशब्दः परस्वरहरणलक्षणदोषव्यावृत्त्यर्थः। यथा विवाहः दाने अदुष्टः, एवं हरणेऽपि क्षत्रियस्येतिज्ञापनार्थः। श्रुतमिति प्रमाणमुपन्यस्तम् ॥१८॥

अतस्तत्र प्रकारं पृच्छति भगवन् श्रोतुमिच्छामीति ।

SRI SUBODHINI: In the Puranas, it has been mentioned, that our Lord has married in many ways and kinds. Due to this reason, the king asked now, that he had heard that the Lord had married in a different way, and not during the "Swayamvar" ceremony. "I have heard it differently, that the Lord showed remarkable valour. Did this happen actually or not?" With a view to remove this doubt, the king is asking the question. Our Lord is fully invested with the six Divine attributes (Gunas). Hence there is no lack of knowledge or "ignorance" (Ajnana) in Him. The daughter was Bhīshmaka's, who was indeed very strong. Rukmani is the principal wife (Pattamahishi) of all the wives of our Lord. Moreover for our Lord, it was His first marriage. Hence it was necessary to have conducted this marriage, as per "righteous" rites (Dhārmik). Hence, did our Lord marry his first wife, as per Dharma, as our Lord is the symbol of Dharma, having manifested Himself to protect Dharma!? Please also tell me, whether this marriage was through the "demoniac rites" (Rākshasa Vidhi), if so, how was this done? Of course, for the warrior class, this type of marriages (like this Rākshasa type or the Gandharva

(celestial) type) are considered as appropriate or acceptable (as per the Sastras).

Here, in this verse, Rukmani has been given a qualification as “of a very beautiful face” denoting her contented and satisfied demeanour! Then how did she come, courageously to participate in this “Rākshasa” marriage? This is also a doubt. In fact “forcibly taking away the bride for marriage is the principal rite in a Rākshasa marriage”. But bringing another’s girl or wealth is indeed a “sin”, and if this is so, why did our Lord do this type of wrong-doing? Answering this, our Shri Mahāprabhuji says, that there is no blemish at all on the part of our Lord. Because, for the members of the “warrior” class, this type of marriage is acceptable. As this is a “Vidhi” (proper rite), there is no blemish or “sin”. Like getting married to another’s daughter is not considered as a “blemish”, if the parents of the girl, give the girl in marriage, as per due rites. In this way, for the warrior class, “lifting and snatching the bride” away (with force) is not a blemish or sin. The king has used the word “I have heard” (Srutam), quoting the Puranas as the evidence.

Now the king, through the next verse, expresses his desire to listen to this story.

भगवान् श्रोतुमिच्छामि कृष्णस्यामिततेजसः ।

यथा मागधशाल्वादीञ्जित्वा कन्यामुपाहरत् ॥१९॥

VERSE 19 Meaning: “Oh! Lord! no one can ever estimate or gauge the glory of our Lord’s brilliance and power! I am eager to listen to this story of our Lord Shri Krishna, in which, after conquering Maagadh, Salva etc. our Lord brought Rukmani to Dwaraka.”

श्रीसुबोधिनी : अनेनाग्रे वक्ष्यमाणा कथा अध्यायत्रयात्मिका न समाधिभाषेति सूचितम्। अन्यत्र श्रुतमेव कल्पान्तरीयमपि योगानुभावेन वक्तव्यमिति प्रश्नात्, अन्यथा स्वतन्त्रवक्तुः किं पूर्वश्रुतप्रकारकथनेनेति। अतः श्रोतुरनुरोधात्कल्पान्तरीयमपि गान्धर्व राक्षसवैधभेदेन त्रिधा त्रिभिर्ध्यायैर्वक्ष्यति। तेनात्र प्राप्तं दूषणत्रयं परिहृतं भविष्यति। भगवान् कपटेन गत्वा अदत्तां हृतवानिति, तस्या भ्रातुर्मुण्डनं कृतवानिति, बलभद्रेण बोधित इति, रुक्मिण्याश्च लज्जाभावेनापरिचितभगवत्प्रार्थनेति। एवं सति रसात्मको विवाहो न भवेत्। भक्तिरसो हि शृङ्गारादीनानुपमदर्कः। अतः समाधिभाषाविवाहः स्वयंवर एव। अन्यस्तु मतान्तरीय इति निश्चयः। ननु अप्रस्तुतं किमिति वक्ष्यतीति चेत्, तत्राह श्रोतुमिच्छामीति। इच्छा पूरणीयेति तदर्थं वक्ष्यति। किञ्च, इयमपि कथा कृष्णस्य। अमितं तेजो यस्येति। पराक्रमाधिव्याच्च तद्वक्तव्यम्। क्षत्रियाणां हि क्षात्रप्रकारेण निरूपितं भगवच्चरित्रं मनोहारि भवति। तदाह तथा मागधशाल्वादीनिति। मागधोऽपि जयं प्राप्त इति स निरूप्यते। शाल्वः सात्त्विको महांश्च। एवं जयेन स्वभावेन च महान्तौ आदिभूतौ येषामिति जयशीलवीरजयो भगवत्कृतः श्रोतव्य इति निरूपितम्। तत्राप्येक एव स्वयं तान् जित्वा स्वयं कुशलेन पुरं द्वारकामध्यगादिति। तदप्येकस्मिन्कल्पे, तत्सर्वथा विरुद्धं मन्वानः शुको नोक्तवान्, तदा तु भगवानपि समाहूतो गतः। वरणात्पूर्वमेव बलात्तां हत्वा सर्वान् विनिर्जित्य एकाकी स्वयं गृहं गत इति कथा भवति। तत्र यद्यपि पौरुषं महत्, तथाप्यत्यन्तं क्लिष्टकर्मत्वं भवतीति तत्रोक्तवान् तामसकल्पे हि तथा कथा। अत एव शिशुपालो वक्ष्यति 'समुद्रं दुर्गमाश्रित्य बाधन्त' इति। अक्लिष्टकर्मत्वं च वक्तव्यम्। अतो यावता तदुपयुज्यते, तावद्वक्तव्यमिति राक्षसो विवाह उक्तः, नत्वेकाकिहरणम्। अनेनैवं ख्यापितम्। पृष्टमयुक्तं चेत्, न वक्तव्यमिति ॥१९॥

ननु कथा भगवतो महती वक्तव्या, ततश्च अत्यावश्यककथैव श्रोतव्येति चेत् तत्राह ब्रह्मन् कृष्णकथा इति।

SRI SUBODHINI: By telling like this, it has been said, that the story, which will be told in the next 3

done? Of course, for the warrior class, this type of marriages like this Rākshasa type or the Gandharva

chapters will not constitute the “language spoken from Samadhi” (i.e. from the state of oneness with the Divine), as the question was also asked in this way only by the king; i.e. the king had “heard” this story earlier, or it might have been a story, which happened at another Kalpa or time! If this was not so, there was no necessity on the part of the king to specifically request Shri Sukadeva about this, when Shri Sukadeva would have, by himself spoken, whatever was needed to speak in an independent way! “Please tell me in the way which I have heard earlier”. Hence as per the desire of the king, Shri Sukadeva will tell the stories, in three chapters, about the marriages of our Lord conducted as per the Gandharvā, Rākshasa and the Vedic ways. Through these, the three types of “blemish” referred to here, also will be mitigated. What are they? (1) Our Lord going “stealthily” and bringing a “bride”, who was not been given to Him in a proper way. (2) On Shri Balarama understanding, the “hair” on the head of Rukmani’s brother was “shaved off”. (3) Rukmani gave up her “bashfulness”, and prayed to our Lord, who was not acquainted or known to her, through a letter. As these three factors were present, this “marriage” will not be full of “bliss” (Rasa). The bliss (Rasa) of Bhakthi (devotion of our Lord) always dominates other “Rasas” (relish — bliss) such as “love” (Sringaar) etc. Hence we have to understand, that our Lord’s “marriage through Swayamvara” itself is the “language of the Divine” (Samaadhi Bhasha) of Shri Sukadeva. The other religions have other types of marriage systems. Even then, why is this being told? This is told in this way, because of Shri Sukadeva’s desire to fulfill the desire of the king i.e. the story also will be told as per the “inner preparedness” and views of the king. Specifically, this story is of

our Lord Shri Krishna only. As here, our Lord had exhibited remarkable valour, it was very necessary to be told. As this story will be told on the lines of valorous deeds of the “warrior” class (Kshatriya), this “Divine” Leela of our Lord will attract the minds of the devotees, as the deeds of our Lord, as a member of the “warrior” class! In fact Sisupala had won many earlier battles. The kings, Salva and Sathwika were also great, in their own way. In this way, our Lord had conquered all these heroes, who were great and victorious, in their own ways. Thus this remarkable valour exhibited by our Lord is worthy of repeated hearing (Sravana Yoga) and that is why, Shri Sukadeva has explained this in detail. Our Lord had fought and conquered all these kings, single handed and had come back to Dwaraka, in a very dexterous manner! All this happened at one time only. In this, comes out the great valour of our Lord, to have achieved everything, in a single handed way! But as this involved very “strenuous” efforts on the part of the Lord (as the Lord always does everything in a very easy way and without any difficulty), Shri Sukadeva has said, that this story had happened in an earlier “Tamasik” Kalpa (time). Due to this reason only, this story has been told as per its requirement and appropriateness at this juncture.

All stories of our Lord should be told and especially those, which are the “best” and are also necessarily to be heard. This statement is answered by Shri Sukadeva in the next verse.

ब्रह्मन्कृष्णकथाः पुण्या माध्वीलोकमलापहाः ।

को नु तृप्येत शृण्वानः श्रुतज्ञो नित्यनूतनाः ॥२०॥

VERSE 20 Meaning: “Oh! Brahman! Our Lord Shri Krishna’s Divine Leelas are holy, sacred and sweet. They

remove the dirt of this world and are eternally new! Hence, he, who after hearing these Divine Leelas is also able to realize the truth and principles behind these Divine Leelas, he does not become happy by listening once. In other words, no one can get fully satisfied on understanding the “bliss” (Rasa) of these Divine Leelas and their purport” (i.e. no one can get ever satisfied with our Lord’s Divine Leelas, as one will ask for more all the time).”

श्रीसुबोधिनी : ब्रह्मन्निति ज्ञानमुक्तम्। कृष्णकथात्वात् कीर्तने श्रवणेऽपि वैराग्याभाव उक्तः। किञ्च। प्राणिनो हि धर्मार्थकाममोक्षेप्सवः। तत्र कृष्णकथाश्चतुर्णां प्रतिरूपा इत्याह। पुण्या इति धर्मरूपाः। माध्वीरिति कामरूपाः। लोकानां मलं दारिद्र्यवत् कश्मलरूपं हरन्तीति लोकमलापहाः। एवं त्रिवर्गरूपा इति तदभीप्सुः को नु तृप्येत। नु इति वितर्कः। न कोऽप्यत्र विरक्त इति भावः। तर्हि कथं सर्वे न प्रवर्तन्त इति चेत्, तत्राह शृण्वान इति। सकृच्छ्रुत्वापि निवर्तन्त इति चेत्। श्रुतज्ञ इति। वर्तमानप्रयोगेण निरन्तरश्रवणे प्राप्तेऽपि श्रवणरसिकोऽत्र मुख्य इति श्रुतं जानाति। रसिकत्वेनेति श्रुतज्ञ उक्तः। रसज्ञ इति पाठे तु स्पष्ट एव। किञ्च। नित्यनूतनाः अयातयामाः कालग्रासरहिताः। तेन मोक्षरूपा अपीत्युक्तम् ॥२०॥

एवं राज्ञः श्रवणौत्सुक्यं दृष्ट्वा स्वयोगबलेनैव दृष्टमिति अन्यतः श्रुतत्वमनुक्त्वापि कथामेवारभते राजासीदिति।

SRI SUBODHINI: “Oh! Brahman!” — through this addressing, it has been said that, “Oh! Brahman! You are aware of everything, as you are a Jnani and you are aware of the “principle” (Tatwa) behind this story. This story is “spiritual” by nature, fully exhibiting “Jnana” or spiritual knowledge. As this story is of our Lord Shri Krishna, and everybody is eager with joy and happiness to sing and listen to these “auspicious” Divine Leelas, no one will get “detachment” from these “stories of Divine

Leelas" (i.e. they are so attractive, that no one would like to get "detached" from them in the name of the spiritual quality of "Vairagyam"). All "Divine" oriented souls (Jivas) are always eager to listen to these stories (Leelas). All souls (beings) are eager to get their 4 main goals of life fulfilled viz. righteous living, wealth, fulfillment of desires and Moksha or liberation. Our Lord's stories are symbols of all these 4 main goals of one's life. The word "good deeds" (Punyaha) is used to indicate it's nature of being "righteous" (Dharma). The word "sweet" (Maadhvi) has been used to indicate the goal of "Kaama" or desires. Like "wealth" removes poverty, these stories remove the poverty in this world, in the form of "dirt" (of the mind). Hence these stories are symbolic of real "wealth" also. None will get fully satisfied with these holy Divine Leelas of our Lord i.e. no one will get "dissatisfied or detached" from hearing these Divine Leelas. If this is so, why is it, that everyone is not keen to listen to our Lord's Divine Leelas? Many people loose interest after listening to these Divine Leelas once! The answer to this is given by our Shri Mahāprabhuji by saying, that only those who are unable to understand the bliss (Rasa) contained in these Leelas will listen to these stories. Those who are blessed by our Lord to clearly appreciate the "bliss" (Aananda) behind and contained in these Divine Leelas never ever get "Vairagyam" (detachment) to these stories. Only these devotees of our Lord enjoy these Divine Leelas. That is why the word "Srutajna" (hearing with spiritual knowledge) has been used in a "singular" tense, to indicate, that such devotees of our Lord, who are considered as the most important "hearers" are those, who never get fully satisfied, even after hearing our Lord's Divine Leelas continuously, and at all times! As

these devotees have clearly grasped the Rasa or bliss of "hearing" of the Lord's Divine Leelas! "Time" (Kaala) cannot make the Divine Leelas of our Lord as it's "food" i.e. this "time" cannot destroy or obliterate the Leelas of our Lord (we should remember that everything else is destroyed by "Kaala" or time). Due to this factor, the Divine Leelas of our Lord is also of the form of "Moksha" or liberation!

On seeing the "eagerness" of the king to hear about the Divine Leelas of our Lord, Shri Sukadeva began to tell the Divine Leelas, which he was able to see through his own power of "Yoga" (spiritual oneness with the Lord). He does not say the "story" as heard by him from others. This story is being started from the next verse.

श्रीशुक उवाच—

राजासीद्भीष्मको नाम विदर्भाधिपतिर्महान् ।

तस्य पञ्चाभवन्पुत्राः कन्यैका च वरानना ॥२१॥

VERSE 21 Meaning: "Shri Sukadeva said, "There was a great king by the name of Bhīṣmaka, in the kingdom of Vidarbha. He had 5 sons and one beautiful daughter."

श्रीसुबोधिनी : आसीदित्येषा पुरावृत्तकथेति निरूपितम्। भीष्मक इति नाम प्रसिद्धेयं। तस्यान्यत्र स्थित्यभावाय तुल्यधर्माः सर्वे त एवेति निर्दिशति विदर्भाधिपतिरिति। महानिति महत्त्वेन सत्यादयो गुणाः एकचत्वारिंशदतिदिष्टाः। अयमर्थः पूर्वस्माद्विशिष्टः। 'अभ्रातृमती न विवाह्ये'ति तदर्थं भगवतः पञ्चपर्वाविद्यायाः पञ्च देवाः मायाकार्यरूपाः लक्ष्म्या अप्यग्रे उत्पन्ना इति तान् निरूपयति तस्य पञ्चाभवन्पुत्रा इति। 'मायया मे विनिर्मिता' इति। 'रमापि रूपं वब्रे द्वितीयमिव यत्प्रवदन्ति माया' मिति लक्ष्म्या मायारूपत्वात् मायाकार्यत्वाच्चाविद्यायाः तत्सहिता माया तत्र प्रादुर्भूता। अतएव सा जीवमेव व्याप्नोतीति मायामपि जीवपरां कर्तुं रुक्मी विचारितवान्। अत एव रुक्मिण्या

रुक्मिप्रभृतिषु पक्षपातः, भगवत्कृते अपरितोषश्च। स्वरूपाज्ञाने निराकृते पश्चान्निरोधः फलिष्यतीति। भगवदीयेषु तस्य प्रतिष्ठाभावाय मुण्डितवान्। तस्य भीष्मकस्य पञ्च पुत्रा अभवन् एका च कन्या। वराननेति। लोकं सौन्दर्यं प्रशस्तमिति सौन्दर्यं मुग्धभावं च निरूपयन्नाह। दया च मुग्धभावे निरूपिता ॥२१॥

तान् नामतौ निर्दिशति रुक्म्यग्रज इति।

SRI SUBODHINI: The words “was there” (Aaseeth) used here indicates, that this is an old story. “Bhīshmaka” is a famous “name” (being the incarnation of Lord Siva and due to this, this king had no connection with “Karmas” (actions i.e. He was not born out of “Karmas”, as everyone else does) and his associates also were of his kind only. He was staying as the king of Vidarbha. The appellation a “great” (Mahaan) has been given to indicate, that Bhīshmaka had all the 41 Divine qualities such as “truth” (Satyam) etc. “None should marry a girl who has no brother” (Abratrumati na vivaahyaa), and due to this, our Lord’s 5 faceted “ignorance” (Avidhya), which is the symbol of “Māya” (illusion) took birth as 5 brothers for Rukmani (Goddess Laxmi). Bheeshmaka thus had 5 sons. Goddess Laxmi also took another form (due to the power of Māya power, of our Lord). Goddess Laxmi is the symbol of our Lord’s Māya power and the main task of this “Māya” (power of illusion of our Lord) is to create “ignorance” (Avidhya), and hence the entire 5 faceted Māyic power of our Lord, along with Goddess Laxmi had manifested at Vidarbha kingdom. As the main task of this Māya power of our Lord is to “catch” hold of the Jivas, Rukmi, one of the brothers, decided to “bind” the symbol of Māya viz. Goddess Laxmi, with a Jiva viz. Sisupala. Rukmani was very much attached to her brother Rukmi. This was not pleasing to our Lord.

Hence it was necessary for Rukmani to destroy her ignorance and attain "spiritual knowledge" (Jnana), and then only our Lord will bless her with Nirodha (pure and total devotion to our Lord). Our Lord caused the "shaving of hair from the head" of Rukmi (a sort of insult, given as punishment) so that devotees of our Lord will loose their respect for him. This daughter Rukmani was so very beautiful, that everyone praised her "beauty" and through the use of the word "Daya" (compassion), Rukmani's cheerful and pleasant nature is denoted.

The name of all these 5 sons of Bheeshmaka are being given through the next verse.

रुक्म्यग्रजो रुक्मरथो रुक्मबाहुरनन्तरः ।

रुक्मकेशो रुक्ममाली रुक्मिण्येषां स्वसा सती ॥२२॥

VERSE 22 Meaning: "The eldest son was named as Rukmi, then the four brothers' names are Rukmaratha, Rukmabāhoo, Rukmakesa and Rukmamaali. The chaste Rukmani was their sister."

श्रीसुबोधिनी : कलेः स्थानं पञ्चात्मकं सुवर्णमिति तन्नामानः सर्व एव। अत एवाग्रे भगवान् वक्ष्यति 'तस्मात्प्रायेण न ह्याढ्या मां भजन्ती'ति। अग्रजो ज्येष्ठः रुक्मी सुवर्णसदृशः, वस्तुतो नाम तथा योगं नापेक्षते। रुक्मरथ इति द्वितीयः। रुक्मबाहुस्तृतीयः। अनन्तर इति त्रयाणामेकप्रकृतिकत्वम्, अन्येषां रुक्मिणोसहितानां भिन्नप्रकृतिकत्वमिति त्रयाणां निरूपणानन्तरमुक्तम्। अनन्तरमिति सर्वत्र सम्बध्यते। रुक्मकेशश्चतुर्थः। रुक्ममाली पञ्चमः। एतेषां योगानुसारेणाप्यर्थः स्वयमूहः। एषां स्वसा एकमातृका प्रियभगिनी च रुक्मिणी। यथैते दुष्टाः, तथा सापि भविष्यतीत्याशङ्क्याह सतीति ॥२२॥

एवं तस्या उत्पत्तिमुक्त्वा, तस्यां भगवतः, भगवति तस्याश्च, गान्धर्व विवाहं वक्तुं स्नेहं निरूपयति द्वाभ्याम्।

SRI SUBODHINI: "Kalipurusha" (the presiding de-

ity of Kali Yuga lives in “wealth and gold”. He is of 5 types or forms. Thus these 5 brothers also bear the names of these 5 types or forms of Kali. Due to this, our Lord will tell ahead, “That wealthy people, usually, do not worship or do Seva to Me.”

The first born was Rukmi, who resembled the colour of “gold”. As per his own name, he was not attached to our Lord, or to spiritual practices. The second son was Rukmaratha, the third Rukmabāhoo — all these three were of the same nature. The last two brothers were of a different nature. That is why the word “afterwards” (Anantaram) has been used to indicate this difference. Rukmani was born of the same mother only. Will she be also bad like all the 5 brothers? With a view to remove this doubt, the word “Sati” (chaste) has been added to describe Rukmani, to indicate that there was no “blemish” in her at all.

In this way, after describing the origin of Rukmani, through the next two verses, the love and attachment of Rukmani to our Lord, and vice versa, and this “love” being the cause for their “Gandharva marriage” are described.

सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः ।

गृहागतैर्गीयमानास्तं मेने सदृशं पतिम् ॥२३॥

तां बुद्धिलक्षणौदार्यरूपशीलगुणान्विताम् ।

कृष्णश्च सदृशीं भार्यां समुद्रोदुं मनो दधे ॥२४॥

VERSE 23 and 24 Meaning: “Rukmani regarded our Lord Shri Krishna as her appropriate husband, after hearing from holy and literate Brahmins and other guests, about the Divine beautiful form, valour, qualities of head and heart and opulence of our Lord.” (23)

“In the same way, our Lord also, after knowing Rukmani's qualities of pure intellect, magnanimity, nobility and beautiful form and character (conduct), regarded her as an appropriate wife for Himself, and decided in his mind to marry Rukmani.” (24)

श्रीसुबोधिनी : सोपश्रुत्येति। सा रुक्मिणी मुकुन्दस्य मोक्षदातुः स्वस्यापि पुनर्जन्मनिवृत्त्यर्थं भगवद्गुणानेव शृणोति। कन्याया अपेक्षितम रूपम्, वीर्यं क्षत्रियाणाम्। विद्यास्थानीयं यशः। कुलस्थानीयां श्रीः लक्ष्मीः शोभा च। तेन धनसमृद्धिः सर्वसमृद्धिश्च सूचिता। एवं वरे योग्यानि पञ्च रूपाण्यप्युक्तानि। अन्तपुरस्थायाः कन्यायाः कुत एतावच्छ्रवणमित्याशङ्क्याह गृहागतैर्गीयमाना इति। य एव ब्राह्मणाः विद्ययोपजीविनो वा साधवो वृद्धाः सर्वत्राप्रतिहतगतयः तैः गीयमानाः श्रुत्वा, तमेव भगवन्तं आत्मनः सदृशं पतिं मेने ॥२३॥

भगवानपि तां सदृशीं भार्यां मेने। तत उद्धोढुमपि मनो दधे। तस्या अपि पञ्च गुणाः। एकविकलापि न ग्राह्या भवति। आदौ बुद्धिमती अपेक्ष्यते। अन्यथा गृहं विनश्येत्। स्त्रीलक्षणरहिता तु सामुद्रशास्त्रविरोधिनी भाग्यरहितैव भवति। औदार्याभावे लुब्धा सर्वमेव पुरुषार्थं नाशयेत्। रूपाभावे व्यर्थो विवाहः। शीलाभावे अधर्मं जनयेत्। अतः एते पञ्चापि गुणाः लोके प्रसिद्धिमापन्नाः यस्यां भवन्ति, सा विवाह्या। अन्वयः अव्यभिचारिसम्बन्धः। कृष्णश्चेति चकारः सदृश्यार्थं भगवानपि तादृश इत्याह। अत एव सदृशी। सम्यगुद्वाहः आहूय कन्यादानरूपः। स हि शोभाकरो भवति ॥२४॥

तत्र जातमित्याह बन्धूनामिच्छतां दातुमिति।

SRI SUBODHINI: Rukmani, eager not to get involved in the cycle of births and deaths was always hearing the Divine virtues of our Lord only, who is the giver of liberation, at all times! She realized, that whatever a bride desires, as virtues and qualities in a bridegroom, are all fully present in our Lord Shri Krishna. She had heard it this way. The bride always likes a bridegroom

who is handsome to look at. If he belongs to the warrior class, then he should be full of valour. He should have fame along with knowledge and the family should be also with "Shree" viz. wealth, which is divinely given and righteously earned. Through this, wealth and prosperity have been indicated. All these 5 qualities are in our Lord Shri Krishna. It is also said, that the bride is always stationed inside the quarters for women, and how come Rukmani was able to hear and know about the Divine virtues of our Lord? Answering this, our Shri Mahāprabhuji cites the words in this verse, indicating that those Brahmins, who were living through their proficiency in knowledge, had come to her home. Noble saintly persons and wise old people had also come to her home as guests. These persons had entry everywhere, due to their goodness and knowledge. They always used to tell and sing about the glory and greatness of Shri Krishna's virtues. Rukmani always heard these "praising" eagerly, with love and understood, that our Lord Shri Krishna would be her rightful and deserving husband!

Our Lord also, in turn, regarded Rukmani as his ideal wife. Due to this reason He had decided to marry her and He knew that Rukmani also had five remarkable Gunas or qualities. Even if one quality was less, then this girl is not worthy of being married or accepted by the Lord. Firstly she should have a good intellect i.e. should not be childish! If the girl is not "mature", then the home-life gets destroyed. The bride should have auspicious signs in her physical stature. Otherwise as per the science of "auspicious signs and marks" (Saamudrika Lakshana Sastra), she will be proved to be "unlucky". The bride should be magnanimous and also generous. If she does not have this quality, then, being attached to everything (Lobhin), she

of head and heart and opulence of our Lord." (23)

will destroy all the main goals of one's life! If the physical form is ugly, then the marriage becomes a waste. If character is not good, then she will give birth to children of a low nature and category. Hence all these 5 qualities which are famous in this world, are all required before "marriage" is thought of with a girl. On the girl in which all these 5 qualities are joined together, there will never be the ingress of "infidelity" or "untruthfulness" (Vyabhichaari), which are negative in nature. The syllable "Cha" (and) used here, denotes that our Lord was also having the 5 qualities required in a bridegroom, and was also deserving Rukmani, who is also of the same stature of our Lord. A marriage between two "equally virtuous" persons, will be termed as the "best" of all marriages. If this marriage is performed by the father of the bride, the same will be considered as the one, which will increase the beauty of such union!

The brothers had desired that their "sister" (viz. Rukmani) should be married to our Lord Shri Krishna only. But it was not to be. This is being described through the next verse.

बन्धूनामिच्छतां दातुं कृष्णाय भगिनीं नृप ।

ततो निवार्य कृष्णद्विड् रुक्मी चैद्यममन्यत ॥२५॥

VERSE 25 Meaning: "Oh King! every one of her brothers desired that their sister Rukmani should be married to our Lord Shri Krishna. But our Lord's enemy and the eldest brother, Rukmi, had a different idea of marrying his sister to the king of Chedi kingdom, and had also agreed to this alliance."

श्रीसुबोधिनी : बान्धवाः पित्रादयः कुलसम्बन्धिनः दातुमिच्छतां सताम्, यतः कृष्णः सदानन्दः, अन्ये गुणाः फलसाधकाः, अयं तु साक्षादेव फलरूप इति। तत्र रुक्मी वरत्वेन भगवन्तं निवार्य, चैद्यं शिशुपालमेवामन्यत। स्वरूपाज्ञानेन हि स्वकार्यं साधनीयम्। तत्र पूर्वजन्मनि सीतार्थमेव रावणो

हतः। तस्यामभिनविष्टचित्त एव प्राणान् जहौ। अतो लोकविचारेण तस्मै देयेति भवति। भगिनीत्वादस्य प्राबल्यम्। नृपेति सम्बोधनं राज्ञे राजकन्या देयेति तस्याभिप्रायस्त्वया ज्ञायत एवेत्येतदर्थम्। ततो हेतोः कृष्णाद्वा निवार्य, यतः कृष्णद्विद्। न हि तस्य स्वरूपनाशको भगवान् हितो भवति। अतः शत्रूणां मध्ये मुख्य इति चैद्य एव वरत्वेन स्वीकृतः। अनेन सर्वेषामेव तत्र सम्मतिरपि जातेति सूचितम्। राजा कुलीनः, सोऽपि महानिति ॥२५॥

तदरुक्मिण्या अनभिप्रेतमिति स्वात्मानं भगवद्गामिनं कर्तुमियेषेत्याह तदवेत्येति।

SRI SUBODHINI: From her father onwards, all the relatives also were desirous of marrying Rukmani to our Lord Shri Krishna. Our Shri Mahāprabhuji says, that the main reason for this desire was, that our Lord Shri Krishna is of the Divine form of eternal Aananda (Sadaananda-roopa) and He is the Lord, who confers the results of all the other "virtues and qualities" for everyone. In fact OUR LORD IN REALITY IS THE MOST EXALTED "RESULT" (PHALAM) HIMSELF. But Rukmi, the eldest brother did not agree for our Lord Krishna to become the "bridegroom" for Rukmani. He had decided to give his sister in marriage to Sisupala, the king of Chedi kingdom. In the previous incarnation, our Lord had killed Ravana, for the sake of Sita only, and this happened as Ravana was ignorant about the Divine nature of our Lord. Ravana died due to his full attachment to Sita. Hence from the "worldly" point of view, as Rukmi was the eldest brother, his voice was more powerful and obeyed! "Oh king!" — this addressing is done to denote that, usually, a king's daughter is given in marriage to another king only, and the king (Parikshit) is aware of this "worldly" practice. Rukmi, therefore, ignoring the marriage of Rukmani to Shri Krishna (who was not a king),

decided to celebrate the marriage with Sisupala. Moreover, Rukmi hated our Lord Krishna. He never regarded our Lord as his friend, and as the Lord, he thought, was keen on destroying his status and stature. Rukmi regarded our Lord as the principal enemy, and this made him accept Sisupala, as the ideal "bridegroom" for his sister. By telling like this, Shri Sukadeva indicates, that everyone had also agreed to this proposal. He also indicated, that the king Parikshit belongs to a cultured family and is also great.

But Rukmani was not liking Sisupala as her husband. She desired in her mind, that the Lord Krishna Himself should accept her as His wife. She put efforts for the same, and this is described through the next verse.

तदवेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम् ।

विचिन्त्याप्तं द्विजं कञ्चित्कृष्णाय प्राहिणोदद्रुतम् ॥२६॥

VERSE 26 Meaning: "When Rukmani realized this, she of the blue eyes, became very unhappy. With much thought, she sent quickly a faithful and trustworthy Brahmin to Shri Krishna."

श्रीसुबोधिनी : आदौ तन्निश्चित्य भृशं दुर्मना जाता। नन्वग्रे भगवत्प्रापकाणि कर्माणि कृत्वा भगवन्तं प्राप्स्यति, किमित्युद्वेग इति चेत्। तत्राह वैदर्भीति। नास्यां कर्माण्युत्पद्यन्त इति। किञ्च। असितापाङ्गी परमसुन्दरी, परमसुन्दर एव युक्ता भवति, न तु जीवे कुरूपे। अतः आदौ दुर्मना भूत्वा पश्चादुपायचिन्तायां मित्रेणैवैत्कार्यं कर्तव्यमिति विचार्य, सर्वस्य मित्रं गौर्ब्राह्मणो देवश्चेति, तत्रापि गौरज्ञा साधारणी च नात्यन्तं भगवत्पक्षपातिनी, अतो ब्राह्मण एवाप्तोऽस्मिन् कार्ये भवतीति विचिन्त्य, कञ्चिदाप्तं द्विजं गूढार्थसाधकं द्रुतं शीघ्रमेव कृष्णाय प्राहिणोत्। अर्थात् सन्देशानुक्त्वा पत्रिकां वा दत्त्वा ॥२६॥

तस्य बहिःकार्यमाहद्वारकां स समभ्येत्येत्यादिदशभिः।

SRI SUBODHINI: Whatever she had heard before (i.e. her betrothal to Sisupala) having become "certain", Rukmani, became very unhappy. Why did she become so much unhappy? She could have put efforts, which would have resulted in the pleasing of our Lord, and she would have also become His bride! But what will happen if she is unhappy due to anxiety only? Our Shri Mahāprabhuji answering this says, that she was "Vaidharbhi" i.e. because she was born in the kingdom of Vidarbha, like in this kingdom, the "Kusa" (Darbha) grass is not originated, likewise, in her, no action also can get originated. Especially she was exceptionally beautiful, and it was but natural, that she should get married only to that person, who is also exceptionally handsome! She became unhappy due to the prospect of getting married to an ugly person! Although, at first, she became unhappy, upon further thinking, she asked herself, as to what exactly, she should do now? On thinking further, she got the idea that any help or action will be done by her friends only, and she should get this future action done through a known and faithful friend. Having determined like this, she searched for a good and trustworthy friend. Usually there are three types of friends. The cow, the Brahmin and the celestial deity. The cow is ignorant and ordinary, although she would never be unfaithful to our Lord. Hence, for this task, a trustful and faithful Brahmin was the appropriate person (she thought like this), who will aid and help properly, as a true Brahmin is always faithful to our Lord. Thinking like this fully, and with a view to get her secret task completed through a good friend, she sent a faithful Brahmin quickly to our Lord Shri Krishna, with her message (or with a letter).

The "action" undertaken by this Brahmin messenger is being described in the next verse.

द्वारकां स समभ्येत्य प्रतीहारैः प्रवेशितः ।

अपश्यदाद्यं पुरुषमासीनं काञ्चनासने ॥२७॥

VERSE 27 Meaning: "This Brahmin messenger reached Dwaraka. The gatekeepers allowed him to enter inside. There, inside, this Brahmin had the Darsan of our Lord, the primordial Purusha (the Lord of the Universe) seated most beautifully, on a golden throne"!

श्रीसुबोधिनी : स हि निर्गुण सगुणं च कार्यं कृतवानिति स शीघ्रमेव द्वारकां समभ्येत्य, पूर्वमेव भगवदुक्तैः प्रतीहारैरन्तः कृष्णसन्निधौ प्रवेशितः, कार्यं साधयितुमागतः, मध्ये स्वपुरुषार्थमपि साधितवानित्याह अपश्यदिति। ननु दर्शनमवान्तरकार्यमेव कुतो न भवेत्, तत्राह आद्यं पुरुषमिति। सर्वस्यापि पतिदशनं पुरुषार्थः, तत्रापि परम पतिः भगवान् सर्वे प्रकृतिरूपा इति पूर्वमवोचाम। तादृशो भगवान् कार्यार्थं समागतः व्यग्र एव भविष्यतीति कथं कार्यद्वयमपि सिध्येदित्याशङ्क्याह काञ्चनासने आसीनमिति। उपविष्टत्वादव्यग्रता। सुवर्णासने चोपविष्ट इति विषयपरिग्रहः। तेन कार्यद्वयसिद्धिरिति भावः ॥२७॥

ततस्तस्य सन्माननमाह दृष्ट्वा ब्राह्मण्यदेव इति।

SRI SUBODHINI: This Brahmin did both "Saguna" and "Nirguna" (i.e. with "quality" and that which is "quality-free") actions, in so far as he reached Dwaraka very quickly. The gatekeepers, after getting our Lord's permission, sent this Brahmin inside the palace of our Lord, as the Brahmin had come to attend to an urgent work. This Brahmin also, in the meantime, attained his own life's goal of having got the "Darsan: of our Lord! That is, at first, he had the "Darsan" of our Lord! But can we regard this "Darsan" as a task, which happened "in the middle" of his important task of giving the message of Rukmani to our Lord? Answering this, it is said, that this Brahmin had the "Darsan" of the primor-

there was the absence of the prevalence of "Dharma"

dial Purusha (the Lord of the Universe — ĀDHYAM PURUSHAM). THE LORD IS THE MASTER AND RULER OF EVERYONE. HIS “DARSAN” THEREFORE IS THE MAIN GOAL OF EVERYONE. IN FACT HE IS THE HIGHEST AND THE MOST IMPORTANT “PATI” OR MASTER (LORD). EVERYONE AND EVERYTHING ELSE IS OF THE NATURE OF ONLY PRIMORDIAL PRAKRUTI OR NATURE. This will be explained later. Was our Lord busy attending to His own works? The answer given here is that, the Lord was not busy at that time, as He was beautifully relaxed on a golden throne, which would indicate, that our Lord had accepted to use all the material objects and things, which he himself has created. Hence, the Brahmin thought, very wisely, that both his tasks of giving the message and his own “Darsan” (for the attainment of his own goal) will get fulfilled.

The “reception” accorded to this Brahmin is being explained through the next verse.

दृष्ट्वा ब्राह्मण्यदेवस्तमवरुह्य निजासनात् ।

उपवेश्यार्हयांचक्रे यथात्मानं दिवौकसः ॥२८॥

VERSE 28 Meaning: “On seeing the Brahmin, our Lord, got down from His throne, by Himself, and made the Brahmin sit comfortably, and began to do the worship of the Brahmin, like the celestial deities themselves do the worship of the Lord”!

श्रीसुबोधिनी : प्रश्नानन्तरं सन्माननायां स्त्री निमित्तं भवेत्। आर्षज्ञानेन पूजयामपि कृत्रिमत्वसम्भावना स्यात्। ततश्च तद्दोषनिवृत्तिधर्मान्तरमेवाह ब्राह्मण्यदेव इति। ब्राह्मण्यश्चासौ देवश्चेति ब्राह्मणानां हितः समर्थश्च। अतो ब्राह्मणस्य अवरुह्य देवस्येव पूजां कृतवान्। तं प्रकारमाह। निजासनादवरुह्य तत्र ब्राह्मणमुपवेश्य, अर्हयामास। प्रकारशिषिजिज्ञासायां स्वधर्ममतिदिशति

दिवौकसो देवा यथा भगवन्तमिति। भगवति गृहमागते इन्द्रः स्वासने
भगन्तमुपवेश्य याती स्वसमृद्धिः तया सर्वयैव पूजयति। एवं भगवानपि
सर्वसमृद्ध्या पूजितवान् ॥२८॥

ततस्तस्य राज्ये प्रायेण धर्मो नास्तीति स्वदर्शनफलं तस्य ज्ञानमुपदिश-
तीत्याह तं भुक्तवन्तुमिति ।

SRI SUBODHINI: If the Lord were to ask the Brahmin as to the reason for his visit, and then undertake to do the reception and worship of this Brahmin, the same will be construed by everyone, that the Lord had treated this Brahmin well due to his attachment to Rukmani. If this "worship" was done by our Lord, as per the traditional practice (as enjoined in the Vedas), then this will be an ordinary "artificial" one. With a view to avoid both of these "blemish", a third view is expressed here. Our Lord is the Lord of all the Brahmins and also vice versa. Hence when the Lord saw the Brahmin entering the palace, He got down from the throne, and began to do his worship, in the same way, as is done to the celestial deities. The method of this response of our Lord is being described. The Lord having got down, immediately, from His golden throne, came near to the Brahmin, and made him, sit on His own throne. Later, He conducted the Brahmins' worship. With a view to understand, specially, the reason for his coming, the worship was done as the "celestial deities do the worship of our Lord Himself" — like when our Lord visits the heaven, Lord Indra invites our Lord to his house, and makes Him sit on his own throne, and worships our Lord, with all the prosperity and wealth, which he has. In the same way, our Lord also worshipped this Brahmin, with all His wealth and prosperity.

As in the place of the Brahmin, (ie at Kundinapura) there was the absence of the prevalence of "Dharma"

(righteousness), our Lord gives this Brahmin the result of His “Darsan” and also gives him, instructions on “spiritual knowledge” (Jnana).

तं भुक्तवन्तं विश्रान्तमुपगम्य सतां गतिः ।

पाणिनाभिमृश्यादवव्यग्रस्तमपृच्छत ॥२९॥

VERSE 29 Meaning: “After entertaining with a sumptuous meal and having taken his rest, our Lord Shri Krishna, who is the “goal and way” of all the Mahatmas and devotees, came near to this Brahmin, and began to massage the feet of this Brahmin, with His own hands, and began to ask the Brahmin courageously.”

श्रीसुबोधिनी : भोजनपर्यन्तं सर्वे उपचाराः कृताः। ब्राह्मणो हि मुख्यो भोजनप्रियः। ततो भोजनश्रमापनोदनादनन्तरं उपगम्य निकटे गत्वा। नन्वेवं ब्राह्मणमात्रे किमिति करोतीत्याशङ्क्याह सतां गतिरिति। लोकशिक्षार्थमेवं करोतीत्यर्थः। ततः पाणिना पदावभिमृशन् रुक्मिण्यामासक्तिरस्ति ततो व्यग्रः प्रश्नं करिष्यतीत्याशङ्क्य अव्यग्रस्तमपृच्छतेत्याह ॥२९॥

ज्ञानमुपदिशति कच्चिदद्विजवरेति पञ्चभिः ।

SRI SUBODHINI: Till the Brahmin had his meal, our Lord did his worship and service. A Brahmin usually likes his food, as higher than anything else. After resting and after his tiredness was mitigated, our Lord came near to this Brahmin, and began to massage his feet with His own holy hands! The Lord asked courageously. Although, this Brahmin was an ordinary person, why did He, our Lord, worship and treat this Brahmin in this way? Our Shri Mahāprabhuji says, that our Lord is the “way and goal” (Gati) of all Mahatmas and devotees, and for the sake of setting an example to all others and to educate this universe, on the ways and method of properly welcoming and worshipping a guest, our Lord did all this!

Through the next 5 verses, our Lord is instructing this Brahmin with “Jnana” (spiritual wisdom).

श्रीभगवानुवाच—

कच्चिद्विजवरश्रेष्ठ धर्मस्ते वृद्धसंमतः ।

वर्तते नातिकृच्छ्रेण संतुष्टमनसः सदा ॥३०॥

VERSE 30 Meaning: “Our Lord said, “Oh! Best among the Brahmins, are you walking on the path of “Dharma” (righteousness), like the wise old persons? Are you experiencing any obstacle in treading this path of Dharma? Are you happily, at all times, contented and following this path, doing your action?”

श्रीसुबोधिनी : चतुर्भिस्तस्य, एकेन तद्राज्ञः। चत्वारः पुरुषार्था ब्राह्मणस्य, राज्ञः अर्थकामौ नियतौ, मोक्षो नास्त्येव, धर्मः संदिग्धः। अतः स एव पृच्छयते। आदौ तस्य धर्मं पृच्छति **कच्चिद्विजवरश्रेष्ठ** इति। द्विजवराणां मध्ये श्रोत्रियाणां मैत्री क्रियत इति श्रेष्ठत्वम्। अतः सर्वेषां मित्रभूतत्वात् तथा सम्बोधनम्। यद्यप्ययं धर्मो वर्तत एव, तथापि वृद्धसम्मतोऽपि परम्परया समागतः श्रौतः स्मार्तः वर्तते कच्चित्। किञ्च। स्वपरपीडया क्रियमाणः शुद्धो धर्मो न भवतीति उत्तरकाण्डानुरोधमप्यङ्गीकृत्याह **नातिकृच्छ्रेणेति**। अतिकृच्छ्रेण धर्मोऽपि धर्मो न भवतीति। तत्रापि शुद्धमनस एव धर्मो भवति, ब्राह्मणानां मनः शुद्धि, संतोष एवेति तं पृच्छति **सदा संतुष्टमनस** इति। सदा संतुष्टं मनो यस्य ॥३०॥

अर्थं पृच्छति **संतुष्टो यर्हि वर्तते**ति।

SRI SUBODHINI: Through 4 verses, the Lord is giving instructions, as to the way of life to be led by the Brahmins and through one verse, the way of righteousness pertaining to the “kings” is being described. For the Brahmins all the four goals of life are the main goals. For the “kings” there are two main goals, such as the “Artha” (wealth) and “Kaama” (desires). Liberation or Moksha is not their main goal. Even the path of “Dharma” (right-

teousness) is also doubtful for them i.e. it may be there or not. Hence only a Brahmin can be asked about all the 4 main goals of one's life. In the first instance, the Lord asked the Brahmin regarding the discharging of his Brahminical duties. "You are the best among the Brahmins! You are friendly with the Brahmins, who are erudite Vedic scholars. Due to this reason, you are the friend of every being". This is the reason, that the Lord had addressed the Brahmin in this way. Although generally, these Brahmins follow their traditional virtues scrupulously, this Brahmin had followed the traditional path, as per the views and ideals of old wise Brahmins. The Lord is now asking the Brahmin, as to whether the Vedic and the scriptural duties are being performed properly? If, in the performance of one's duties, difficulty and troubles are caused for oneself and others, then "these duties or actions" are considered as "impure". The Lord accepting the tenets of the latter portion of the Vedas viz. (Uttara Mimaamsa) says, that those "actions and duties", which lead to one's troubles and strenuous efforts, are not considered as ideal "actions or duties" to be performed, as in the performance of one's "duties", one should not give trouble and unhappiness to others and to oneself also. IN FACT, DUTIES AND ACTIONS PERFORMED WITH A PURE, CONTENTED AND PEACEFUL MIND ONLY WILL CONSTITUTE THE "DHARMIC" (RIGHTEOUS) ACTIONS. THE INDICATOR OF PURITY OF BRAHMINS' TRUE NATURE OF MIND IS CONTENTMENT (SANTOSHAM). Hence the Lord is asking this Brahmin, "Are you, at all times, carrying out your allotted duties with a contented mind?"

Through the following verse, the Lord is asking the Brahmin regarding his second main "goal" of life viz. "wealth" (Artha).

संतुष्टो यर्हि वर्तेत ब्राह्मणो येन केनचित् ।

अहीयमानः स्वधर्मात्स ह्यस्याखिलकामधुक् ॥३१॥

VERSE 31 Meaning: “An ideal Brahmin, should be contented only with whatever is attained by him on it's own. For this “contentment” he should never leave his path of righteousness (Dharma). His virtue of “contentment” only fulfills all his desires.”

श्रीसुबोधिनी : संतोष एव ब्राह्मणानां धनं कामधेनुः, नतु लोकप्रसिद्धं धनम्। येन केनचिदिति। कर्मवशादवश्यं जीवनार्थं प्राप्यत एव। किञ्च। तावता चेत् संतुष्टः, कर्मफलदाता संतुष्टो भवतीति। असन्तोषेऽपि क्रियमाणे नाधिकं प्रयच्छति। असन्तुष्टश्च भवतीति तत्सन्तोषार्थं स्वधर्मादहीयमानः सर्वमेव स्वधर्मं कुर्वन् यर्हि वर्तेत। अनेनेयं स्थितिर्दुर्लभेति सूचितम्। स एव सन्तोषः अस्य अखिलानेव कामान् दोग्धि ॥३१॥

कामं पृच्छति असंतुष्ट इति।

SRI SUBODHINI: OUR LORD SAYS, THAT CONTENTMENT IS THE WEALTH, LIKE HAVING THE KAAMADHENU (the Divine cow, which fulfills one's desires) FOR AN IDEAL BRAHMIN. The wealth of this world is not an ideal wealth for the Brahmins. One is bound to get something, as per one's actions (Karma) for living one's life (i.e. as necessary materials). when one is contented, with these, then, the Lord of the Universe, who gives the results of one's actions, gets pleased with this person. If the Brahmin is not a “contented” person, not only the Lord will not give him anything special, but the Lord will become unhappy and dissatisfied with this person. HENCE TO PLEASE THE LORD, IT IS THE DUTY OF AN IDEAL BRAHMIN TO BE CONTENTED AND SATISFIED ALWAYS. HE SHOULD NEVER LEAVE HIS OWN DUTIES AND FULFILL

THEM AT ALL TIMES. THIS STATE OF "CONTENTMENT" OF HIS MIND WILL FULFILL ALL HIS DESIRES. Hence, it is the duty of an ideal Brahmin to remain contented. A contented Brahmin will always also perform his duties well. The contrary to this state is rare. This is also indicated here.

Our Lord is asking him regarding the third "goal" of one's life viz. "desires" and their fulfillment.

असंतुष्टोऽसकृत्क्लेशानाप्नोत्यपि सुरेश्वरः ।

अकिञ्चनोऽपि संतुष्टः शेते सर्वाङ्गविज्वरः ॥३२॥

VERSE 32 Meaning: "He, who is not contented, if he were to become even Indra, the Lord of the three worlds, he will always experience and attain only difficulties and sorrow. But He, who despite being a poor person, is contented, never experiences any difficulty. He sleeps comfortably."

श्रीसुबोधिनी : कामो हि ब्राह्मणानां बाधकः, तदभावकाम एव पुरुषार्थरूपः। एवं भावे हेतुमाह असंतुष्टः असकृदेव क्लेशान्प्राप्नोति। विषयाभावादिति चेत्। तत्राह सुरेश्वरोऽपीति। इन्द्रो हि परमैश्वर्यं प्राप्तवान्। कामे परमा काष्ठा। तादृशोऽपि यद्यसंतुष्टः, क्लेशानेव प्राप्नोति। अत्रानुभवः प्रमाणम्। श्रुतिश्च 'प्रजापत आशया वै श्राम्यसी'ति। अन्वययतिरेकाभ्यां व्यभिचारं वदन् व्यतिरेके अनुभवमाह अकिञ्चनोऽपीति। किमपि माऽस्तु। सन्तुष्टश्चेत्, अत्यन्तं सुखी। कथमित्याकाङ्क्षायां हेतुमाह शेते इति। सुखात्मिका हि निद्रा। उभयवादिसिद्धो हेतुर्वक्तव्यः। तत्र संतुष्टः शेते, नासन्तुष्टः, प्राप्यापि राज्यम्। जागरणेऽपि हेतुमाह सर्वाङ्गे विगतो ज्वरो यस्येति। असन्तोषे चिन्ता भवति। चिन्तायां सर्वाङ्गे तापः प्रसिद्धः ॥३२॥

अनेनैव ब्राह्मणानां सहज मोक्षो भवतीति कैमुत्यन्यायेनाह विप्रान्बलाभसंतुष्टानिति।

SRI SUBODHINI: It is the “desire” which prevents an ideal Brahmin from attaining his real glory, greatness and truthful bliss or Aananda! The “desire” in which “craving” is absent is the real “desire”, which is considered as one of the human “goals”. This is the correct situation i.e. CRAVING OF ANY TYPE SHOULD BE ABSENT IN DESIRE (of course “desire” should be “right” and as per the scriptures i.e. morally correct). When “contentment” is absent, the person always attains sorrow and difficulties. If it is said, that a person does experience sorrow and difficulties, when he does not have wealth and other material possessions, then the answer is given, that this is not true at all. Why? If “craving” is present, then even if someone becomes the “Indra” (the Lord of three worlds) i.e. if he gets the wealth of Indra, even then, he continues to be unhappy due to discontentment as a “discontented” person is always craving for more, being not satisfied with what he has attained. This leads to perpetual and continuous sorrow and difficulties in the mind. There is enough evidence for this. A person with “contentment” is seen as very happy, when he does not have anything with him. How is he happy like this? Answering this, our Shri Mahaprabhuji says that “good sleep” is always the symbol of “comfort and happiness”, and this “contented” person sleeps well and deep. And this in turn leads to his joy and Aananda. On the contrary, the person who is not satisfied at all i.e. not contented, even if he attains a “kingdom” (i.e. becomes a king), he does not sleep well, due to lack of peace of his mind. He always keeps awake, as he does not get sleep, due to the sorrow in his mind and difficulties experienced in his body. A dissatisfied mind generates heat and sorrow in the body, and such a person does not get sleep at all.

“Contentment” enables the Brahmin to easily attain “liberation” (Moksha). This is being told, by our Lord through the next verse.

विप्रान्स्वलाभसन्तुष्टान्साधून्भूतसुहृत्तमान् ।

निरहङ्कारिणः शान्तान्नमस्ये शिरसासकृत् ॥३३॥

VERSE 33 Meaning: “A Brahmin, who lives cheerfully contented with whatever comes to his lot by itself, is also of sterling and pure conduct and character, is always concerned and desirous of the beneficial welfare of all beings, is free of “ego”, is of a peaceful mind, He is the ideal Brahmin and I prostrate to him, again and again, with my head.”

श्रीसुबोधिनी : मोक्षे आत्मलाभो ज्ञानात्मको विशेषः। साधून् सदाचारान् भूतसुहृत्तमानिति। ब्राह्मणानां सहज आन्तरो धर्मः सर्वसौहार्दम्, अहङ्काराभावश्चाधिकः। शान्तिर्बुद्धेः। एवं पञ्चधर्मयुक्तानहं शिरसा नमस्ये, गुरुत्वेन मानयामि व्यवहारे। किञ्चित्पठित्वा तथा करोतीति पक्षं वारयति असकृदिति। सर्वदैवमित्यर्थः। यत्र मोक्षदाता एवं मन्यते, तत्र मोक्षे कः सन्देह इत्यर्थः। विशेषेण पूरका इति। षड्गुणा वा भगवत्तुल्यत्वाय निरूपिताः। ऐश्वर्ये तु न नियमेन विशेषपूरकत्वं सर्वत्र, वीर्ये न स्वलाभः यशसि न समा दृक्, श्रिया न सर्वथा भूतसौहृदम्, ज्ञाने क्वचिदहङ्कारोऽपि, वैराग्ये विक्षेपोऽपि क्वचित्सम्भवतीति षण्णामप्युत्तमत्वात् स्वत एव भगवत्त्वं च सिद्धमिति नमस्य इत्यविरुद्धम् ॥३३॥

तद्राज्ञः कुशलं पृच्छति कच्चिद्वः कुशलमिति ।

SRI SUBODHINI: When a person gets “liberated”, he attains the “profit” of the spiritual wisdom of his own “Aatma”. A Brahmin of good conduct and pure character, automatically has, in his inner-mind, the virtue and quality to do good to everyone, and extend warm friendship from his heart to all. There is no “ego” and is

also peaceful in his thought process. In this way, an ideal Brahmin has these 5 qualities and “I prostrate to this Brahmin, again and again, and at all times. I regard this Brahmin, as a “Guru” (teacher) in the worldly sense. When the Lord of the Universe, who can grant liberation to everyone says this, then is there a doubt for this person for attain liberation or Moksha? None at all! In fact, 6 qualities are mentioned here, specially or are they told to indicate their “equal” status, with the Lord Himself, who has these 6 qualities (Gunas?). The quality of “opulence” (Aishwaryam) is such, that it is not same at every level, and for everyone (as a fulfilling factor). In “valour” (Veerya) there is no “profit” for oneself. In “Yash” (fame), “equal vision” is absent. When there is “Shree” (wealth), there is a possibility, that this person may not get the sense of “friendship” of everyone i.e. for all beings. By getting “Jnana”, some may develop “ego” too! In “detachment” (Vairagyam) there is nothing special happening either. These 6 qualities, being the best and highest, are Divine and belonging to our Lord by themselves. “Hence, a Brahmin having all these qualities, which I have described, I prostrate to him again and again”. There is nothing wrong on this.

Through the next verse, the Lord is asking the Brahmin, as to whether he is free of any difficulties from the side of the king, and as also about the welfare of the king himself.

कच्चिद्धः कुशलं ब्रह्मन्नाजतो यस्य हि प्रजाः ।

सुखं वसन्ति विषये पाल्यमानाः स मे प्रियः ॥३४॥

VERSE 34 Meaning: “Oh Brahmin! Are you happy and cheerful and being treated well by the king? The citizens, who live happily under the rule of the king and

are also looked after beneficially, and live in comfort — I like such kings (who are devoted to their own subjects).”

श्रीसुबोधिनी : वो युष्माकं राजतः कुशलं कच्चित्। ब्रह्मन्नि
अपकारेऽपि स्वतस्तूष्णींभावाय। अतिक्रमे नाशाय वा। करोति चेद्राजा सुखं
तस्य स्यादित्याशङ्क्य, तादृशस्य फलमाह, यस्य हि प्रजाःसुखं वसन्ति,
तेन परिपाल्यमानाः, स मम प्रियो भवति। अनेन सर्वमेव तस्य हितं
सिध्यतीत्युक्तं भवति ॥३४॥

एवं कुशलं पश्चा प्रस्तुते त्वदुक्तं करिष्यामीत्यभिप्रायेण तत्सान्त्वनमाह
यतस्त्वमागत इति।

SRI SUBODHINI: “Are you all happy from the side of the king’s conduct? “Oh Brahmin” — our Lord has addressed this Brahmin in this way, perhaps to indicate that the Brahmin was keeping quiet, even though, there were difficulties experienced by him, in his place of residence or was the Lord indicating, that if the subjects are not made happy by the king, then, the king will meet destruction in the future? What will happen, if the king keeps his subjects happy and comfortable? “That king is dear to Me, who after attaining beneficial results, protects and rules his subjects well”. The Lord has indicated, that this king will also reap rich rewards and all types of happiness, due to his good rule over the subjects i.e. with the grace of our Lord, as the Lord considers this king, as dear to Him.

After enquiring regarding his welfare, the Lord is assuring and comforting the Brahmin, through the next verse, “whatever you want Me to do, I will fulfill the same”

यतस्त्वमागतो दुर्गं निस्तीर्येह यदिच्छया ।

सर्वं नो ब्रह्मगुह्यं चेत्किं कार्यं करवाम ते ॥३५॥

VERSE 35 Meaning: “For whatever cause or desire you have come to Me, by crossing over this fort, please tell me openly, if it is not a secret. Please tell Me, whatever has to be done and I will fulfill your task.”

श्रीसुबोधिनी : दुर्गं सर्वमेवातिक्रम्य यस्माद्धेतोः त्वमागतः, तच्चवेदगुह्यं तदा सर्वं ब्रूहि। किञ्चित्कार्यं साधनीयमिति चेत्, तत्किं कार्यमिति प्रश्नः। सर्वस्यापि जगतो मोक्षो देय इति चेत्। तत्राह ते कार्यं करवामेति। तव सर्वं कार्यं करिष्यामः, नान्यस्येति ॥३५॥

एवं पृष्ठः स्वाभिप्रायं निवेदयति एवं संपृष्टेति।

SRI SUBODHINI: “You have come to Me, after crossing this entire fort of mine, and if your task or reason is not a secretive one, then please tell Me openly. If there is any task to be completed by Me, please tell Me the same! If you were to ask Me, to grant “liberation” to the entire Universe, even then please do ask Me this, and I will instantly fulfill this request. I will do all of your tasks and for none else.”

On being asked like this, the Brahmin is giving his views, and this is explained through the next verse.

एवं संपृष्टसंप्रश्नो ब्राह्मणः परमेष्ठिना ।

लीलागृहीतदेहेन तस्मै सर्वमवर्णयत् ॥३६॥

VERSE 36 Meaning: “When the Lord, who had assumed a “human” form, as a Divine Leela, asked the Brahmin thus, then the Brahmin told the Lord everything, describing the matter fully.”

श्रीसुबोधिनी : एवं संपृष्टाः संप्रश्नाः यस्मै। ब्राह्मण इति निष्कपटः। परमेष्ठिना च। ब्रह्मणोऽपि पिता। तादृशः कथमत्रागत इत्याशङ्क्याह लीलागृहीतदेहेनेति। लीलया गृहीतः प्रदर्शितो देहाकारो येन। अतो ज्ञाततत्त्वायैव तस्मै सर्वमेव वृत्तान्तमवर्णयत्। बन्धूनामिच्छतां दातुमित्यादि ॥३६॥